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PARACELSUS AS A PHYSICIAN.

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Before a little chapel belonging to the Church of St. Sebastian, at the city of Salzburg in Bavaria, stands the monument of Paracelsus. It is a broken pyramid, and a niche contains his picture with a Latin inscription commemorating his skill as universal. It also sets forth that he had cured diseases before considered as past help, and that he had left his property to the poor. His coat-of-arms is engraved on the monument, with the motto: "Pax vivis requies æterna sepultis"—peace to the living; the repose of eternity to those who slumber.

Perhaps one of the most brilliant minds of the later centuries was Theophrastus Bombast von Hohenheim, or, as he afterward named himself, Paracelsus. His parents were persons of note; the father was a physician of acknowledged ability, and the mother the superintendent of the hospital at the abbey of Maria-Einsiedeln, in the canton of Schwytz. At this place their child was born in 1493. He grew up in the mountain region and his early instruction received diligent attention. He learned the medical art from his father; then at sixteen he became a student at the university of Basel, but soon left to be a pupil of the distinguished alchemist and philosopher, Trittheim, bishop of Würzburg. He afterward spent a season at the laboratory of Sigismund Fugger, in the

Tyrol; then, after the example of the sages of ancient times, he made a tour of the various countries. It is affirmed that he went to Tatary, India, and Constantinople. He was a persistent seeker after knowledge, accepting it with equal readiness from the learned and from persons in the humbler walks of life. He held the learning of the universities in low esteem, and despised those scholastic discussions which turn more on theories and definitions than on actual knowledge.

Paracelsus' skill as a physician was highly esteemed. He was for some time a surgeon in the imperial army, and when he had taken up his residence at Basel he was consulted by Erasmus. At the recommendation of Œkolampadius, the Protestant reformer, he was made city physician and appointed professor of medicine at the university. It was no easy task that he set himself—the reformation of the art of healing. Luther, in Germany, and Zwingli, in Switzerland, had no harder task. He delivered his lectures in German instead of Latin, and taught new doctrines in medicine and philosophy. This created implacable hostility on the part of his professional rivals, who accused him of being without a medical degree. He would not prescribe and administer the drugs sold by the apothecaries, and they joined in the attack. He was compelled to leave Basel, and led a roving life for several years. At length Duke Ernst, of Bavaria, who was a lover of occult knowledge, gave him a home at Salzburg. But the unrelenting hatred of his enemies pursued him to this retreat, and he was treacherously murdered in September, 1541.

It was the aim of Paracelsus to establish the art of healing upon an impregnable philosophic foundation. The Aristotelian methods were then current among the schoolmen of Europe, but he accepted the Platonic doctrines instead. He did not hesitate to reject at one swoop the dogmas imputed to Galen, Ibn Sina, and the Arabian physicians of the Middle Ages.

He was vigorous in his denunciations, affirming that the current medical doctrine was only science founded upon false-

hood, and philosophy consisting of error: " an artificial system which is fit for nothing but to swindle the public and to prey upon the pockets of the sick." He described it as a gibberish unintelligible to everybody, and charged further that the aid and abetment of the legal profession enabled the imposture to be carried on, and punishment to be evaded by means of the law. " The best of our popular physicians are the ones that do the least harm," he wrote. " But, unfortunately," he adds, " some poison their patients with mercury, and others purge them or bleed them to death. There are some who have learned so much that their learning has driven out all their common sense; and there are others who care a great deal more for their own profit than for the health of their patients. Medical science may be acquired by learning, but medical wisdom is the gift of God."

In later years, Paracelsus had disciples, eminent for intelligence, who comprehended the deeper purport of his teachings. Such were Baptist van Helmont, Robert Fludd, Hahnemann, Rademacher, and Franz Hartmann, the author of an admirable biography and synopsis of his doctrines. In treating of the various topics in his works, Paracelsus necessarily made use of a terminology greatly unlike that employed by later writers. Many of his peculiar terms appear to have been coined by himself. He was profoundly religious, and eager to point out a superior cause for the various occurrences and phenomena which he described. He was a warm admirer of the German Reformers, and was himself sometimes called the " Luther of Medicine."

He was unwilling to leave any important subject unconsidered. The cause of the beginning of creation he declared to be in the eternal, inherent activity of the immaterial Essence, and that all things were invisibly or potentially contained in the First Cause, or God. Nature, being the universe, is one, and its origin can only be one eternal Unity. It is an organism in which all natural things harmonize and sympathize with one another. It is the Macrocosm. Everything is the prod-

uct of one universal, creative effort; the Macrocosm and man (the microcosm) are one. Life is a universal principle, he affirmed; and there is nothing which does not contain a life hidden within. The spirit is the life and balsam within all corporeal forms. Each element has its own peculiar living existences, which belong to it exclusively. Those which live in the invisible elements he calls the elemental spirits of Nature. Between matter and spirit is an intermediate principle derived from the spirit; and this principle forms, in connection with the vital force of the vegetable kingdom, the "primum ens," which possesses high medicinal properties. In man, Nature has reached the culmination of her evolutionary efforts. "It is a great truth that there is nothing in heaven or upon the earth which does not also exist in man."

The science which deals with the comparison of the microcosm and Macrocosm, in order to elucidate the nature of the two and to bring to an understanding the rational principle governing their activity, is called by Paracelsus "Astronomy." The term is used in a metaphoric sense, relating not to the sky but to the celestial principles in the mind. It denotes wisdom, the direct cognition of the truth resulting from a just appreciation and comprehension of the relations between the Macrocosm and microcosm. The practical application of this science he denominates "magic," also the "Kabala":

"The inner nature of everything may be known through magic in general, and through the powers of the inner sight. These are the powers by which all the secrets of Nature may be discovered. It is necessary that a physician should be instructed and become proficient in this art, and that he should be able to find out a great deal more about the patient's disease by his own inner perception than by questioning the patient. For this inner light is the astronomy of medicine; and as physical anatomy shows all the inner parts of the body, such as cannot be seen through the skin, so this magic perception not only shows all the causes of disease, but it furthermore discovers the elements in medicinal substances in which the healing virtues reside. That which gives healing virtue to a medicine is its 'spiritus,' and it is perceptible only to the senses of the sidereal man."

The basis of the therapeutic system of Paracelsus consists in the neutralization, destruction, or removal of any specific elements producing disease, and the change of an unhealthy and abnormal action of the vital principle into a normal and healthy state—the action of one kind of will upon another kind. His object was to re-establish the necessary equilibrium in the diseased organism, and to restore the lost vitality by attracting the vital principle from living objects and energies.

It is a general fact, Dr. Hartmann remarks, that in proportion as an art or science is lost or neglected, the very name by which it is called will be misunderstood, misapplied, or forgotten. We can all give numerous examples. The true significance of the term " magic " is spiritual knowledge (or wisdom), in contradistinction to the philosophy which is merely speculative, or scientific opinions, which are always liable to change. The more common meaning now assigned to it is that of a low art of mountebanks, or conjuring (or pretending to do so) with beings existing beyond our physical senses. This perversion is unfortunate in many respects. Formerly, magic was regarded as a noble art and sublime science. " Christ and the prophets and the apostles had magic powers," says Paracelsus. " These were acquired less by their power than by their holiness. They were able to heal the sick by laying on their hands, and to perform many other wonderful but natural things." The magic power he declares to consist in true faith, and adds that true faith rests upon spiritual knowledge. Faith makes the spirit strong; doubt is destructive. Faith accomplishes what the body would if it had the power. " Every one may strengthen his own faith and make his soul invulnerable by believing in the supreme power of God."

Imagination is the handmaid of faith. A strong faith and powerful imagination are the pillars which support the door to the temple of magic. Paracelsus is very explicit in regard to the imagination and what may be accomplished by its agency. He carefully distinguishes it from the fancy, and

describes it as a mental faculty capable of working miracles. It is the creative faculty of man, and may act instinctively without any conscious effort of the will. " Man has a visible and an invisible workshop. The visible one is his body: the invisible one his imagination." All the imagination of a man comes from the heart. A thought is an act having an object in view. " The energy of a strong imagination directed upon another may kill or cure him, according to the nature of the desire that impels the force; and this may be good or evil. Therefore, a curse may become productive of evil and a blessing productive of good, if it comes from the heart." He compares the soul to a magnet which attracts unconsciously that which corresponds to its nature:

" The human heart is a great thing—so great that no one can fully express its greatness. It is imperishable and eternal, like God. If we only knew all the powers of the human heart, nothing would be impossible for us. The imagination is fortified and perfected through faith, and each doubt destroys the effect of its labor. Faith must confirm the imagination, because it perfects the will. The reason why men have not a perfect imagination is because they are still uncertain about their power; but if they possessed true knowledge they might be perfectly certain."

Medical science he declared to have its foundation in the knowledge of Nature. He classes it in the four departments of philosophy, astronomy, alchemy, and physical science. Let no one, however, suppose that his medical system was one of superstitions. When once coming to understand its principles, we shall find it to be based upon a superior kind of knowledge to which we have not attained, but into which we may hope to grow. It deals not merely with the external body of man, which belongs to the world of effects, but also with the inner man and the world of causes—never leaving out of sight the Divine Cause of all things.

By philosophy is meant the true perception of cause and effect, which enables the physician to understand the origin of disease and its proper remedy. A physician must, therefore, be a philosopher, daring to use his own reason despite

antiquated opinions and book-authorities. He must, above all, be in possession of that faculty which is called intuition, and thereby able to see his own way. Nature, not man, is really the physician. Her ways are simple, and she does not require any complicated prescriptions.

Astronomy is the upper part of philosophy. The latter deals with the visible, material part of the human constitution; but there is a vastly greater part which is ethereal and invisible. "There is a heaven and earth in man, as there is in the great world; and in that heaven are all the celestial influences whose visible representatives we see in the sky." By the knowledge here called "astronomy," the whole of the microcosm (or human less-world) may be known. As the two worlds are intimately connected, the physician should be acquainted with the influences of the astral as well as with those of the terrestrial world. Man's diseases do not originate in himself, but from the influences that act upon him. These are by no means to be comprehended solely under such terms as malaria, bacteria, specific contagion, and the like, but moral causes, like obnoxious personal influence from others, domineering, discouragement, the failure to realize cherished expectations, fear, terror, jealousy, rage, etc. A sagacious psychologist is able to trace the connection and analogy between morbid phenomena and their mental cause.

Alchemy, according to Paracelsus, is "the principal corner-stone in the practice of medicine." Let us have done with the blundering attempts of professed scientists and encyclopedists to define this art as a madcap pursuit after transmutation of metals, and nothing higher. Paracelsus defines it as regeneration in the spirit of Christ, and the employing of strong will, benevolence, charity, and patience. Such an alchemist will know his divine power:

"Medicine is not merely a science, but an art. It does not consist merely in the compounding of pills, plasters, and drugs of all kinds; but it deals with the processes of life which must be understood before they can be guided. All art, all wisdom, and all power act from one centre toward

the periphery of the circle, and whatever is included within the circle may be regarded as medicine. A powerful will may cure where doubt will end in failure. The character of the physician may act more powerfully upon the patient than all the drugs that may be employed. A physician without religion and firmness will be a failure. Blessed is he who knows the living medicine, and how to obtain it."

Lastly, the physician must have the natural qualifications for his occupation. " He who can cure disease is a physician. Neither emperors nor popes, neither colleges nor high schools, can create physicians. They can confer special privileges and thus enable a person who is not a physician to appear as if he were one; but for all that they cannot make of him what he is not. They can give him permission to kill, but they cannot enable him to cure the sick if he has not already been ordained by God."

Paracelsus likewise propounded a theory of biology, which explains the peculiar features of his system. All organic functions, he taught, are produced by the operation of the one universal principle of Life. Its normal activity is health: its irregular action disease. This essential principle of life he denominated the " archæus." It is equally distributed throughout the body when the latter is in health; it is the invisible nutriment from which the visible body draws its strength, and the qualities of each of its parts correspond to the nature of the physical parts that contain it. The archæus is of a magnetic nature and attracts or repels other forces belonging to the same plane, according as they are sympathetic or antipathetic. Receiving its energy from the universal world-spirit, it is affected by the action of the stars. This notion has been regarded as fanciful, even superstitious: but scientific discovery has disclosed the existence of an actinic force from planet to planet and from system to system, which is necessarily operative upon everything in the earth. Paracelsus, by his intuitive genius, anticipated those who followed. He remarks:

"The less power of resistance for actual influences that a person possesses, the more will he be subject to su h influences. The vital force is not inclosed in man, but radiates around him like a luminous sphere, and it may be made to act at a distance. In these semi-material rays the imagination of man may produce healthy or morbific effects. It may poison the essence of life and cause diseases, or it may purify it after it has been made impure, and so may restore the health."

The life-principle is contained in a certain medium of spiritual substance to which he gave the name of "mumia." * He describes it as the vehicle of the archæus, and likewise as the menstruum by means of which the will acts to accomplish its purposes of good or evil. It is the invisible or spiritual body, and the seat of the energy that infuses life into the physical body. The visible organs have their origin from it. "Hence," says Paracelsus, "as the germs and essences of all the organs of the physical body are contained in this invisible vehicle of life, it follows that this invisible microcosmic body contains certain definite qualities which, if they are properly understood, may be used to some purpose." He accordingly explains that this occult agent may be employed in various ways which often may be deemed extraordinary, both in regard to the ends accomplished and the methods of handling it. Wonderful magnetic cures are of the number. Not only so, but Paracelsus even affirms that "the 'mumia' can be brought into contact with dying forms and restore them to life, if the vital organs are not destroyed." It may either "act from one living being directly upon another, or it may be connected with some material and visible vehicle, and be employed in that shape." This latter form appears to be according to the present Hahnemannian method in pharmacy, by which the dynamic or medicinal principle of a drug is separated from the mass and transferred to some neutral substance.

* A Persian word denoting an envelope, or covering. It is derived from "mum," signifying wax, and evidently relates to the wax used in embalming the dead.

Something of this "mumia," or vital quality, inheres in the body for a considerable period after death; also in substances and tissues which have been taken from it while living. By taking advantage of that fact, "many cases of sorcery" have been made successful. Diseases may be transplanted from one to another, love incited between persons of different sex, and magnetic communication established between individuals living far apart from one another. "If we eat the flesh of animals, it is not their flesh that forms again as blood and bones in our bodies, but the invisible vehicle of life derived from the flesh of those animals, which is taken up into our bodies and forms new tissues and organs." Hence we do not eat the flesh of an animal dying from disease or old age, nor flesh that is decaying, because in such cases what remains of the "mumia" is poisonous. Nor do we eat the flesh of ferocious animals, because "they contain a fiery 'mumia' which stimulates the astral tendencies of man, and causes in him such tendencies as were the characteristics of the animals from which they were taken."

Paracelsus insists very positively upon the twofold nature of the human constitution, making it the basis of his doctrine. If we knew the anatomy of the inner man, he teaches, we may perceive the nature of disease as well as the remedy; whereas, "by dividing and dissecting the external body, we can learn nothing about the inner man, and merely destroy the unity of the whole."

In his work, the "Paramirum," treating upon the causes and beginning of diseases, he enumerates five classes, namely, the astral, the venenal, the natural, the spiritual, and the divine. He accordingly deduces that, "as there are these five causes of disease, there are likewise five methods of treating diseases and five classes of faculties or sects of physicians which follow these methods." Each method is sufficient for them all and the physician should not change from one system to another, but confine himself to the one which he has chosen. He then proceeds to explain the astral causes:

"All the influences that come from the sun, the planets, and the stars, act invisibly upon man. The world is surrounded by a vaporous sphere like an egg surrounded by its shell. Through that shell the cosmic influences pass toward the centre. If evil elements exist in the sphere of our soul, they attract such astral influences as may develop diseases; but if no germs of disease exist in our mental atmosphere, the astral influences coming from the outside will cause no harm. Man lives within the invisible world, comparable to the yolk in an egg. The chicken grows from the white of the egg, and man is correspondingly nourished by the 'chaos.' Within man are the sun and moon, the planets and all the stars; also the 'chaos.'"

The lunar orb, he declares, especially at the period of the new moon, exercises a very evil influence; and the conjunction of the moon with certain of the planets which he indicates may make her influence still more injurious. No pernicious influence, however, can develop a disease where the germ of that disease does not already exist. The seat of the sun in the microcosm (man) is in the heart, and that of the moon in the brain. Insane persons have been called "lunatics" because they are often adversely affected by the moon, which stimulates the sexual passions and causes injurious dreams and hallucinations:

"There are certain stars whose influence corresponds to the medicinal qualities of certain metals, and others that correspond to those of certain plants; and if they are attracted by corresponding elements in the astral body of man, they may act for good or evil. Remedies employed under the ascending influence of an evil star may be useless. There are three invisible substances which by their coagulation form the physical body of man, and which are symbolically named sulphur, mercury, and salt. The sulphur represents the auras and ethers, mercury the fluids, and salt the material and corporeal parts of the body. These three substances are combined in each organ in certain proportions differing from each other. They are contained in everything, and the digestive function is the great solvent for them—each part of the body assimilating whatever it may require."

If a man were in possession of perfect knowledge of himself, he would not need to be sick at all. If he gets sick, it is not the eternal part of him which suffers, but his "limbus." This is composed of many hundreds of different elements,

which are all related to their corresponding elements in the great "limbus" of Nature. Diseases serve to teach him that he, as well as the animals, is made out of this "limbus." "The whole of the animal creation is contained in him; moreover, he has the power to attain self-knowledge, a faculty which animals do not possess." Many diseases are caused especially by abuse of the physical powers, in consequence of which the organs lose their strength and vitality. It is given only to reasoning man to argue against his instincts, to neglect to listen to the warning voice of his nature, and to misuse the organism with which he has been intrusted by the creative power of God. "Those who merely study and treat the effects of disease are like persons who imagine that they can drive the winter away by brushing the snow from the door. It is not the snow that causes the winter; the winter is the cause of the snow. He who knows only the external form of man, and not the power by which it is produced, knows nothing but an illusion; his science is illusive, only fit to impose on the ignorant."

The class of diseases originating from spiritual causes includes all that are caused by passions, evil desires, disordered thoughts, and by a morbid imagination. Such psychological states produce corresponding physiological changes in the body. "Imagination may create hunger and thirst, produce abnormal secretions, and cause diseases; but a person who has no evil desires will have no evil imagination, and no diseases will spring from his thoughts." Paracelsus affirms that all maladies originating in these causes may be cured by the power of true faith.

Paracelsus also enumerates five classes of physicians: (1) the "Naturales," who treat diseased conditions with opposite remedies; (2) the "Specifices," who employ specific remedies which have affinities for certain morbid conditions; (3) the "Characterales," who can cure by the employing of their will-power; (4) the "Spirituales," who are able to employ spiritual forces; and (5) the "Fideles," who cure by the power

of faith. He adds: " Among these classes, the first one is the most orthodox and narrow-minded; the ' Naturales ' reject the other four because they are not able to understand them." He insisted with great force that the healing energy is faith. He remarks that Christ did not say to the sick, " I cured thee," but He said, " Thy faith hath made thee whole." The patient should have faith in God and confidence in his physician. " There are three things required of him to effect a cure: his disease should be a natural one, and he should have a certain amount of will and a certain amount of vitality."

Such is a brief outline of the philosophy of healing and the medical art as taught by Paracelsus.

THE ART OF MIND-BUILDING.

BY PROFESSOR ELMER GATES.*

(*Conclusion.*)

"Mentation is mind in activity. Using the word 'psychology' as including all of the sciences of mind, I may further define it by saying that there are six experimental sciences of mentation; and the generalizations which arise from a synthesis of the data from each of these six domains of research constitute psychology proper.

"The first of these six domains is comprised by Biologic Psychology. In this realm the investigator experimentally varies the structures of the organisms and the conditions of their environment in order to discover what mentations result from each such variation. This includes most of what is called physiological psychology and psycho-physics. After many hundreds of experiments in this line I established a new method of research in biologic psychology. It consists in giving organisms new anatomical structures or in taking anatomical structures away from them in order to see what mental activities appear and disappear with the coming and going of these structures. No; I do not vivisect, mutilate, or graft! I do it by a rapid process of evolution and retrogression. I evolve the structures of organisms in the process of rapid evolution to higher or more complex structures, or to lower and simpler ones. I raise several million infusoria (animalcules that occur in infusions

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of decaying substances) in a tank, and then, by gradually increasing heat or cold, or concussions, I destroy all except two or three proved to be the most capable of surviving. These survivors propagate several millions more, and, generation after generation, the process is repeated. After about twenty-one months, new structures arise, and I make a note of the concomitant mentations, or adaptive activities which also arise. As a method of psychological research, this is new.

"I am organizing a laboratory of subjective biological investigation, which will contain a great many new instruments.

"I am also organizing a laboratory of subjective biopsychology, with special apparatus never before seen by psychologists. This science varies, one at a time, the environmental conditions of the pupil, and he observes the effect produced upon his own conscious mentations. The moods and intellections are found to vary with the electrostatic potentials—humidity, altitude, etc. I have found that, for successful mentation, it is as necessary to maintain high electrostatic conditions in the student's room as to maintain a healthful temperature. The potentials referred to are the electrical changes in the atmosphere. These electrostatic potentials of the atmosphere change constantly, varying often many millions of volts every hour. Every change makes an alteration in your emotions, your secretions, your excretions, and your whole mentation.

"I am also starting a third laboratory—sociological psychology. A prominent scientist recently said that this is the first step toward experimental sociology. I will have special apparatus, much of which is now being made. Sociological psychology consists in varying the environment of social groups of living things, such as a bevy of birds, a school of fish, a hive of bees, etc. As we vary the social structure or the environment of a social group, changes take place in the group-activities. This also is a new method of psychological

research. I shall have three other laboratories—six in all. There are six methods of research, which include all possible methods of experimenting upon the mind, and these include much more than what is usually called psychological experimentation.

"The mind has created all sciences; consequently, they must all be studied as products of mentation. Included in these six studies are all sciences, which will be studied as subdivisions of the science of mind. A synthesis of the generalizations of these six sciences, therefore, will be a synthesis not merely of the six psychological departments, but of all the sciences included therein. The synthesis of these sciences constitutes not only Psychology, but Philosophy also.

"Just as correlated with the science of chemistry there is an art of chemistry, so with the science of mind there is an art of mind, or mind-art, more properly called Psychurgy. The latter includes the three arts of getting more mind and the three which pertain to its proper use. The arts of getting more mind are those of Brain-building, Character-building and Immorality-curing, and Education. The arts of mind-using are those of conscious originative mentation, subconscious originative mentation, and co-operative mentation. The synthesis of these six arts constitutes a synthetic mind art, or Psychurgy.

"The experiments I have made contradict the conclusions of Weismann and others regarding heredity. They claim that we have no proof of a skill, an idiosyncrasy, or a habit acquired during the lifetime of an individual, being transmitted to that person's offspring. They mention circumcision as practised by the Jews generation after generation, asserting that it is not transmitted. The mutilation of a Chinese woman's foot they say is not transmitted. I say it could not be transmitted because the change does not originate in the mind. If I train an animal in the excessive use of some one mental faculty, its germ (or reproductive) cell will be influenced in its nutrition through the parents' changed

metabolism, which is produced by the changed character of the mentation. I have trained four generations of guinea-pigs in the use of the visual faculty, and the children of the fourth generation were born with a greater number of brain-cells in the seeing-areas than other guinea-pigs that had not been thus trained. This experiment has been successfully repeated several times, and it demonstrates the transmission of acquired characteristics. I have found in the uni-cellular organisms, i.e., small protoplasmic cells, when they are caused to respond generation after generation to some one stimulus in excess of all other stimuli, that there gradually arise specific anatomical structures produced by the mental activity which responds to that stimulus. In this experiment, the cells which do not respond as readily as others are not destroyed, but are allowed to propagate as freely as the rest; hence the Darwinian factor of 'survival of the fittest' is eliminated, i.e., favorable and unfavorable variations do not signify. The conclusion is that mental activity creates in organisms certain structures transmissible to their offspring.

"In regard to heredity and freedom of the will, I have this to say: We all are conscious of being capable of doing as we please; if we please to do wrong we find ourselves capable thereof, and vice versa. If our motives for wrong-doing predominate—if the majority of our affective and emotive states, our appetites and desires, lead us in a certain way and we have enregistered no mental experiences of an opposing character, or at least not enough of them—then it will be our will to do as our motives lead us, i.e., as we choose.

"This question of choice and of motive is based upon the character and degree of mind that the person has embodied or inherited. A person can inherit tendencies of growth in certain parts of the brain. His memories of sensations, images, concepts, emotions, and activities must come from experience. If a majority of these memories, relating to a certain object or event, are pleasurable, the person will naturally like it. If a majority of the experiences are un-pleasurable,

or evil, he will in the one case not like the object, and in the other he may either like it or dislike it, according as the evil experiences are pleasurable or the reverse. The person's will is the result of the interaction of the totality of his memory-structures relating to any given object or event. It is possible completely to change the dominance of his desires and motives, likes and dislikes, etc., by enregistering in any part of his brain another series of memories, and, by so doing, you control the will. This is called 'auturgy'; it is the art of systematically controlling the will by a process of brain-building and character-building based upon a taxic registration of experiences with the ego.

"The power which is active in the mind to control the will is a centrimmanent force of a cosmical character, omnipersonal, unitary, and the basis of Auturgy.

"The Laboratory of Psychology and Psychurgy is now the scene of experiments in these various lines. The Laboratory is growing in completeness, and its purpose is to study the mind scientifically, to diffuse the knowledge thus obtained, to cure immoral dispositions, to train investigators, and to organize research along these lines."

THE FALL OF MAN.

BY CHARLES S. NORTON.

"The fall of man" is one of the fundamental doctrines of Christian theology. It is used, not only as a theory to account for the origin of sin "and all our woe, with loss of Eden," but also as the foundation for the bewildering superstructures of many Christian creeds and dogmas. The necessity for an Atonement—with all its legal formalities, including redemption, adoption, and reconciliation of God to man—is grounded in the supposed primeval fall. Although at one time this doctrine, as expressed in the prevailing creeds, may have been sufficient for all the requirements of theology, yet to-day it seems unreasonable and out of harmony with our truer and higher conceptions.

When the world looked upon God as a deified priest sitting somewhere upon a throne, clothed with all the petty jealousy, weakness, and frailty to which human flesh seems heir, it was not inconsistent to think that a serpent could overthrow his plans, or that, because of the first man's disobedience, such a God would send him and all his posterity to a doom inhuman in cruelty and forever blasting in results. But to-day, with our clearer vision of a Being of infinite intelligence, forgiveness, and love, and of the supreme good of man as being a continuous progression toward a perfect harmony with the whole, together with the utter inconsistency of anything overthrowing the plans of the Infinite, such a theory as that of "the fall" has no place. Men once believed the earth to be flat. Such a belief was not then inconsistent with their requirements for navigation or knowledge of astronomy. But when navigation was extended around the

earth, and the Copernican system of astronomy became a demonstrated fact, the theory was abandoned by all except the ignorant and prejudiced. The ultimate test of any theory is its harmony with all known truth. New truths are discovered and become established facts; and to these, inharmonious theories must give way. This is the primary law of progression.

Both cosmology and theology must continue to reconstruct their tenets till man merges into the Infinite. While cosmology, to a certain extent, has learned this fact, and is willing to cast out a mongrel theory and open its doors to any new truth which can give a reason for admittance, theology seems to be so bolted and barred that such egress and ingress are almost impossible. So strongly has this unprogressive spirit of theology been impressed upon the minds of its adherents, that heresy becomes a ghost that haunts every one who awakes to a new truth and dares to express it. Christian theology, especially the doctrine of the fall of man and the origin of sin, needs reconstructing to meet the demands of present enlightenment. Here is a summary of this doctrine as set forth in the prevailing creeds:

God created the first pair, Adam and Eve, absolutely perfect in body, mind, and spirit, mature from the very first moment of their existence. God placed them in a beautiful garden, with no purpose in life but to enjoy their surroundings and to " dress and keep " the garden. Practically, a life of idleness was their lot. Their living was furnished to them, for God caused the ground spontaneously to bring forth whatever they might need for food. They had no thought of clothing. They were never to experience sorrow, sickness, pain, or physical death. All this blessedness was to have been transmitted to their posterity, and in such a blissful state the whole human race would have been forever had Adam and Eve not disobeyed. But God's beautiful plan for man is thwarted. There was in the garden a cunning serpent which beguiled Eve, and she in turn beguiled Adam to eat forbidden

fruit. That single act of disobedience plunged the whole race into sorrow and suffering. Adam and Eve were driven from the garden, and a flaming sword prevented them from re-entering. Physical death was decreed. God cursed the ground to bring forth thorns and thistles, doomed man to a life of drudgery, and brought upon the woman the unutterable pains of child-birth and made her subject to her husband. All purity, innocence, and goodness forever fled, and depravity became the ruling monarch in mankind. Out from the garden of Eden on that direful day, having its origin in the disobedience of the first pair, there issued a stream of wretchedness and woe, deepening and broadening as the human race multiplied, flowing on down the centuries, blighting, blasting, and cursing, infecting all with its contaminating virus, the potent cause of all ignorance, superstition, and sin, covering the once peaceful and beautiful earth with war and pestilence, poverty and crime, disease and death, and bearing in the inky foam of its turbulent waves, without one ray of hope (except to a chosen few), the race onward and downward to the torments of an endless hell.

In the light of present truth and knowledge, is it reasonable for men to cling to such a manifestly absurd doctrine, or even hold it as an article of faith ? Is it possible that God requires men, in order to be saved, to believe what is totally at variance with reason and research ? In the simple, concise narrative in the opening chapters of Genesis, there is undoubtedly a momentous truth expressed by means of symbolical language. The error lies in attempting to give a literal meaning to a story written when symbolism, especially in the Orient, was the universal method of expressing thought. Hebrew literature is no exception, for no ancient writing is richer in symbolism than the Old Testament Scriptures. Holding this fact in mind, and understanding the meaning of the symbols used, it is an easy matter to comprehend the thought which the writer of the Book of Genesis desired to express. Viewing this story as an allegory, which

expresses a present truth rather than an historic event, we shall find in it both the meaning of sin and the continuation of the original plan of God.

The first thing necessary is to understand the terms and words as used in the first three chapters of Genesis. " Adam " is the Hebrew word for man—the genus; not the first man simply, but all mankind. It is a common, not a proper noun. It is a generic, not an individual name, and is so translated in some scriptural passages. But why the Hebrew word " adam " in some verses is retained as a proper name, while in others correctly rendered as generic man, is difficult to understand. It may spoil a few theories of theology, but it will be an immense gain for truth to translate this word by its proper English equivalent. The prohibitions and commandments spoken and the permissions given in the first three chapters of Genesis are for all mankind.

The word " gan," translated " garden," literally means " a limited inclosure," and may refer to the limited sphere of man's experience, as well as to a fenced-in parcel of ground. Empiricism has a definite limit, for, if it crosses the line into the realm of moral truth, the result is detrimental to the individual who carries it there. For example, consider a total abstainer from intoxicating liquors. He is satisfied that a life of sobriety is the best and most successful. Not from personal experience, however, for he has never been a drunkard; but he bases his conduct upon faith in the testimony of others. Suppose he refuses to believe, and determines to know from actual experience, thus learning that a life of sobriety is the better one. Has he not sacrificed his moral virtue in gaining this knowledge ? Has it not been to his own detriment ? This same rule holds with all moral truths. We cannot gain knowledge of good and evil from experience without detriment. The legitimate field in which man may have an experimental knowledge extends to the realm of moral truth, but there it stops.

" Eden " signifies " delight, pleasure." " The old trans-

lators appear to have halted between a mystical and literal interpretation. The word is rendered by the Septuagint as a proper name in three passages only. . . . In the Vulgate it never occurs as a proper name, but is rendered 'voluptas,' 'locus voluptas,' or 'deliciæ.'" * May not the word "eden" mean that state of delight and enjoyment of every human being who lives in conscious harmony with God? The English words "tree" and "truth" are both derived from the Anglo-Saxon "treow." When the Anglo-Saxon began to think abstract truths, he had no word with which to express his ideas. What should he call this new concept? There stood the tree. It was strong, durable, symmetrical—qualities belonging to truth; so he used his word for tree as a symbol. The Hebrew as well as the Anglo-Saxon thus symbolized truth. Says Leo Grindon: "The Hebrew word for 'tree' is remarkably coincident, denoting literally that which is firm, strong, or well-established—qualities naturally identified with truth." "Nachash," the Hebrew word rendered "serpent" in Gen. iii. 1, means literally "to gain knowledge by experience," and is so translated in the passage where Laban said to Jacob, "I have learned by experience that the Lord hath blessed me for thy sake." Adam Clark says this seems to be the most general meaning of the word in the Bible. The verb "to eat" may be used figuratively to denote the partaking and assimilation of spiritual food by the soul, as well as physical food by the body. In this sense Christ used the word when he said, "I have meat to eat that ye know not of."

Remembering the symbolism thus far explained, it is easy to give a reasonable interpretation to Gen. ii. 16, 17: "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat [marg., 'eating thou shalt eat']; but of the tree of knowledge of good and evil thou shalt not eat of it: for in the day that thou eatest thereof thou shalt

* Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature. Vol. iii., p. 52.

surely die [marg., 'dying thou shalt die']." God virtually says to mankind: "Of all the truths of your finite sphere you may freely learn from experience, but you are never to have an experimental knowledge of good 'and' evil. Go and investigate all branches of knowledge. Test by experiments and experience, by reason and research, and learn what is true and what is false. Form your own governments, organize society, formulate your own social code, establish trades, business, occupations, and discover the absolute rules that govern them. Dig into the earth and reveal its construction; ascend into the heavens and compel the stellar hosts to give up their hidden truths; study the rocks and mountains, the seas and rivers, and make them tell the history of the earth's formation; analyze and classify the fauna and flora of the earth, learning their secret laws of growth and correlation; travel backward over the path of the universe, and mark the changes that have taken place in each æon of progression; turn the mind inward upon itself and study the complexity of soul existence. All this will employ your time, give work, and produce mental and spiritual development. But of moral truths you are not to learn by experiencing untruth. Truth is all-inclusive and abundantly sufficient. Realizing unreality unbalances the faculties and leads to death. Your only knowledge of these is to be secured through faith and reason. The moral law I will give to you through revelation."

This is the sublime life of faith. I accept God's laws as given, without stopping to prove experimentally whether they or their opposites would be best conducive to my highest welfare. I do not know from actual experience that my highest welfare is attainable by not stealing, not killing, not bearing false witness, and obedience to the rest of the Decalogue. I cannot absolutely know which is the better, obedience or disobedience, unless I have actually experienced both, and that is impossible without detriment. My knowledge of good and evil must rest upon faith in God and the testimony of my fellow-man who unhappily may have had experi-

ence. The world to-day has an abundance of moral truths, but not sufficient faith to produce the highest happiness and welfare attainable.

The serpent spoken of in Genesis still exists. There is in man an innate disposition to test by personal experience every prohibition that may be laid upon him. Free will unconsciously engenders more or less aversion to moral restraint. This is clearly seen even in childhood. If forbidden to play with fire, the first question that arises in the child's mind is: "Why not? What harm is there in it? Father knows something I do not, and if I play with the fire I will know as much as he does." The result is, the child is burned. Experience of unlawful or incorrect action brings evil results, and untruth seems thereby to come into existence.

The orthodox doctrine of original sin, for which the whole world is condemned, and for which Christ made an atonement by his death on the cross, is a monstrous absurdity. Reason forbids our believing such a scheme, and it is nowhere taught by Christ. The biblical definition of sin precludes the idea of its transmission through heredity. "Sin is the transgression of the law." What law? Some absolute law of God of which man never heard? or some law which he knows and of which he is conscious? Again let the Bible answer. "To him that knoweth to do good and doeth it not, to him it is a sin" (James iv. 17). Sin, then, is not an entity; it is an act. It is not something that dwells within; it is the wrong use of our faculties and talents. An act cannot be transmitted. If sin is transmitted from parent to child, why not righteousness also? Orthodoxy scoffs at the latter, yet clings very tenaciously to the former idea. While our possibilities may be inherent, our acts are the determination of volition and not of heredity; therefore our actions are under our own control.

Sin is not a continuous stream flowing on from generation to generation. Its origin was not in the disobedience of the first pair. There have been as many original sins as there

have been individuals who knowingly failed to comply with the divine principles of human life.

Looking upon the story of the garden of Eden as a portrayal of each individual life that awakens to a consciousness of wrong action, we shall find a true statement of a very manifest reality. Childhood is an Edenic condition of delight and harmony with God. The snow-flake yet unpolluted by earth's touch is not more pure, the flower bathed in the morning dew is not more beautiful, the dove with its plaintive note is not more innocent, than the soul of a child. Unattainable ambitions, blasted aspirations, shattered hopes, and wilful disobedience of God's laws are unknown. Regret and remorse, the faithful lictors of conscience, have not yet applied their chastening rods. Child-life is the best possible condition for spiritual and mental development, just as perfect health is the best condition for physical development. If this harmony with God's will and plan continued, the soul would base its knowledge of moral truth upon faith born of acquaintance, rather than upon personal experience which comes only through indulgence. But the child grows to the age of accountability. He is now able to distinguish between right and wrong. He learns that there are certain things which, if done, can only result to his own detriment and detract from his highest welfare. The experience of others is ample proof of the truth of these prohibitions. At this point in the child's life the " serpent " makes its appearance. Forbidden fruit is enticing. The apple of good and evil is eaten. Conscience now asserts itself, and the self-condemned soul seeks to hide from those uncontaminated by sensuous indulgence. The sinner realizes his unworthiness to stand in the presence of purer action. But the silent voice speaks to that soul: " Where art thou ? What is this thou hast done ? " Then comes the semi-conscious reply: "I was naked, and I hid myself."

The fall of man is a fact which comes in each man's life when he awakens to a consciousness of the ignorance gained

by wrong action. If this course is continued, nothing but spiritual death can be the result. "Dying thou shalt die." Life becomes a wilderness of thorns and thistles, instead of a paradise. The struggle for existence becomes a meaningless drudgery, for the soul sees nothing, neither here nor hereafter, to give it a meaning and a purpose. Conscious purity, innocence, and harmony with God, which only can give a life of delight, are inevitably separated from the soul which continues in sinful ignorance of the purity of life. The flaming sword of conscience flashes, and keeps it from re-entering the garden of harmony with God. The tree of life is the truth which helps us into a higher, fuller, freer life, such as God has planned for man—a progressive life of conscious freedom from ignorance.

Moral character is the result of evolution. When the soul awakens to a realization of higher and newer truths, conscience becomes a faithful monitor to express truth through the life of man. If the soul could rest completely satisfied and delighted in a life of violation, and there were no lictors of conscience to lash it, progression and life would cease to be facts and degeneration and death become certainties. So, then, it is wisely ordained by the Creator that, as long as man continues in a condition of conscious sin, he cannot rest satisfied and content; he cannot remain in the garden of paradise, eating of the tree of life. If, however, the life of sin is abandoned, then the flaming sword is withdrawn, and man re-enters the Edenic garden of conscious harmony with God.

Regardless of the teachings of orthodoxy, man still retains the divine image, however imperfectly developed, just as the germ in the acorn is the counterpart of the oak. And evolution will carry him onward until the mature image is developed. Truth contains all that is real, and to experience in imagination aught that is not truth is to become unconscious of truth—to die spiritually.

KARMA IN THE LATER VEDANTA.

BY CHARLES JOHNSTON, M.R.A.S.

To the sages whose teaching is recorded in the Upanishads, Karma meant the whole sum of moral energies—as well the spiritual and divine forces which make for freedom and real life as the emotional and passionate longings which make for bondage and continued subjection to earthly life. When the Brahmans, feeling the futility of their scheme of being, came to sit at the feet of the Rajput sages, they brought with them this ritual conception of Karma, which was at once confronted with the moral and spiritual conception of the kingly seers, their teachers and masters in wisdom. The royal sages showed once for all that real life has to do with inward forces and powers, not with outward acts; and they are unsparing in their condemnation of "the way of sacrifices and gifts," declaring finally that it offers no hope of real life and freedom—of spiritual reality, faith in which is hidden in the heart of every man.

But the belief of the Brahmans represented a vast priestly system, which penetrated the whole life of the populace, and took so large a hold on that life that even to-day all questions, not only of religion but even of property and inheritance, are decided according to the old ritual idea of Karma. Such a system could not easily be extirpated or superseded, since formalism, especially in the sphere of religion, has a tenacious vitality of its own, twining itself round a hundred sentimental affections and memories, and taking hold of human life just at those moments of great joy or grief when impressions are deepest and most lasting. Only a high degree of spiritual enlightenment, and vivid contact with

spiritual reality, can lift the mind above this vast growth of formalism which has woven itself as the garment of spiritual things, and by its material, visible presence has come to be regarded as the reality, not the vesture and symbol.

Hence it was unlikely that the Brahmans, even when coming into contact with the esoteric schools of the Rajputs, should be able to divest themselves of their sacerdotal culture, to stand up simply as men in the presence of the Infinite. And this is evident from the story of King Pravahana, son of Jivala, in which is recorded the first communication of the doctrines of reincarnation and Karma to the Brahmans; for while the old Brahman Uddalaka asks nothing better than to learn wisdom from the Rajput king, his son Shvetaketu, "conceited, vain, and proud," as his father calls him, though convicted of ignorance, yet refuses to learn, and meanly turns his back on the teacher, unwilling even to accompany his father when the old man sets out to seek wisdom.

There must have been many Shvetaketus in ancient India, and we are not surprised when we find Krishna, many generations (perhaps many centuries) later, initiating or at least accepting a doctrine of compromise which practically divided the religion of India into two parts: an esoteric doctrine derived from the old schools of the Rajputs, and an exoteric system continuing the ritual of the Brahmans. Krishna, himself a Kshattriya, clearly declaring the futility of the Brahmanical "sacrifices and gifts," yet counsels the retention of these things, in order "not to shake the faith of the multitude." He, however, lays down one quite definite rule: "All moral and spiritual energies which rise above the personal idea and are referred to the higher Self and the Eternal, make for reality and freedom; while all thoughts and acts referred to the personality, to the isolated, separate self, make for bondage and ignorance, whether these acts are called religious or not." This rule Krishna repeats again and again, now speaking abstractly of the higher Self and now concretely, as being himself representative of the higher Self

and the Eternal, in order to meet the comprehension of every type of mind, the philosophic as well as the devotional.

But the rule is clear: whatever is done under the dominion of the personal idea makes for bondage and continued earthly, illusory existence; whatever energies are above the personal idea, free from reference to the isolated, separate self, flowing directly from the higher Self, make for reality and freedom. Gradually the custom arose of applying the name of Karma exclusively to the former; so that, in the later Vedanta, Karma means almost wholly those emotions, desires, longings, hopes, fears, intentions, decisions, and actions which are referred to the personal idea—to the self conceived as separate and isolated, the centre of selfishness; or, rather, the sum of moral energies underlying these and accumulating under the law of the conservation of energy.

Now, the whole aim and purpose of the Vedanta are the removal of the personal idea and the substitution of the real man, the higher Self, who is an undivided part of the Eternal and whose energies are infinite and immortal, in perfect harmony with the All. The problem, therefore, arises: When the centre of selfishness is gone, what becomes of the accumulation of energies which were gathered round it? This problem, with its solution, we shall state in the words of a tract attributed to the great teacher Shankara Acharya, which bears the name of "The Awakening to Reality," and which we hope later to translate at length, with an analysis of the native commentaries and such annotation as may seem necessary. The teacher says:

"And thus, through the words of the Vedanta and the instruction of a true master, those among all beings in whom have arisen the full intuition and knowledge of oneness with the Eternal, are free even in life.

"Who, then, is free even in life? Just as there was a firm conviction that 'I am the body; I am a human being; I am a priest; I am a serf;' so he who has the firm conviction that 'I am not a priest, nor a serf, nor a man, but in my own nature pure Being, Consciousness, Bliss; in my own nature shining Light, the Inner Spirit and Ruler of all, the Spirit of Wisdom,' knowing this truth by direct knowledge, face to face, is free

even in life. By this direct knowledge that 'I am the Eternal,' he is set free from all the bondage of Karma.

"The three kinds of Karma may be classified as future Karma, accumulated Karma, and Karma entered upon.

"After wisdom and illumination have been reached, whatever Karma is done, whether good or bad, by the bodily personality of the sage—this is called future Karma. Whatever Karma has been generated, as the seed of myriads of births, previously amassed and remaining unexhausted, is to be known as accumulated Karma. Whatever Karma is the bringer of happiness and sorrow after entering this body, here in this world, is Karma entered upon. It is exhausted by enjoyment and suffering."

The idea of the conservation of moral energies is herein clearly developed. From myriads of past births all kinds of moral tendencies and forces are stored up, the storehouse being the causal body, the immortal vesture of the higher Self. This accumulation of energies makes the sum of gain which the higher Self has won from unnumbered embodied lives, as well as the sum of its debts—perfections yet unacquired, deficiencies of power and knowledge, the results of tentative advances of one or another path of life which led to failure, or obligations to other selves: imperfections in harmony, the whole spiritual possessions and obligations of that individual self.

From this total, the higher Self sets apart a certain group of ends to be gained and debts to be paid, for each individual life—each bodily personality or incarnation. This group of energies is the "Karma entered upon" for that particular life. For the personality, these energies wear the aspect of pains and pleasures; for the higher Self, they bear the aspect of ends to be gained, of imperfect harmonies to be restored. The self-attribution of the personal self, which turns the divine forces to its own ends of pain or pleasure, and thinks the universe was created for it alone, is the greatest disharmony of all, the cause of endless suffering and bondage. It is a sickness that can only be cured by illumination, led up to by unvarying experience of the futility of personal life, with its selfishness and sensuality. Then the man rises above personal ends; the centre of selfishness is dissolved; he is born again.

For him there is no longer any happiness or sorrow, pain or pleasure—no longer any personal end to be gained, or personal victory to be won; there are only divine ends and universal goals—energies which are immortal and impersonal, following wholly the purposes of the Eternal. The knot of the heart is untied; the tendencies and energies bound to that centre of selfishness have reached perfect harmony and balance; they are cancelled for that personality, which is no longer a personality but an undivided part of the Eternal; they go their way in divine channels, working only to universal ends. So the teacher says:

"Accumulated Karma comes to an end through the knowledge—the very self of firm conviction—that 'I am the Eternal.' Future Karma also comes to an end, for future Karma adheres not to him who has reached wisdom, like water on a lotus-leaf."

To him who has reached illumination, who has become the Eternal, accumulated Karma has ceased to have any meaning or individual relation, otherwise than as the will and power of the Eternal, which he now knows himself to be. Neither has Karma entered upon any meaning for him, as a determinant of this or future births; for, if he is born again, it will be under a higher law, by direct divine will, not through the seeds of downward, earth-seeking desires. Thus the sage becomes free from Karma. Only one question remains. It is answered thus:

"Now they who fitly recognize, love, and honor the sage—to them goes the future good Karma of the sage. But they who blame and hate the sage and seek to injure him—to them goes all the future bad Karma; whatever is done unseemly or faulty goes to them."

One illustration of this inheritance from the sages, free even in life, is found in every work of genius and perfect art; for genius is simply this: the pure, divine energy of the higher Self, working directly, untrammelled by the personality. And all the highest works of genius, whether in art or religion, have a splendid impersonal quality, which makes them avail-

able for all mankind, not for an age but for all time. But "poetry is the power of imparting essence to him who is capable of receiving essence," not to others; hence it is those who "fitly recognize, love, and honor" genius who share its inheritance; and if this be true of the works of genius already stilled and embodied in forms, much more is it true of those present works and powers which are even now flowing from the living spirits of the sages, free even in life, or risen above life. Only those souls that are in harmony with them can inherit their power. "There is no teaching," as Emerson says, "until the pupil is in the mind of the master." It is true, not only of the bards but of the sages, that—

> "They have left their souls on earth;
> They have souls in heaven, too—
> Double-lived in regions new."

TYRANNY OF INTELLECTUAL SHREWDNESS.

BY REUBEN BRIGGS DAVENPORT.

(*Concluded.*)

In the purest form of monarchical government—more characteristic of so-called semi-barbarous countries than of so-called civilized nations—the mass of the population have fared more nearly alike in respect of their civic situation than in the earlier types of the mixed monarchical form. The oldest social organization, the patriarchal, was the most absolute of all, because the power of the ruler was least limited; and the subjects, the majority of the family, lived under nearly equal individual conditions. The absolute monarchies of the East were patterned after, or rather were evolved from, this natural system. In these governments, as with the Medes and Persians, the Egyptians, etc., there was hardly any aristocracy—none in the hereditary sense—outside of the dynastic family.

This existence of civic society under absolute monarchy, on a plane of greater equality as regards the mass of the population, is accounted for by the fact that the art of supporting personal sovereignty by political means was as yet in the very crudest phase of development. The almost absolute dependence of the unlimited monarchy upon physical force was the cause of the extreme suddenness and the astonishing facility with which many of the ancient rulers were overturned. The introduction of complexity into the primitive government was, as the common intelligence developed, the unavoidable consequence of military conquest, necessitating rewards to those who gave most valiant and valuable aid to the chief;

also sub-governments to preserve and administer power that had been arbitrarily gained. The military aristocracy developed, by natural sequence, the political aristocracy.

The growth of policy as an element of control still further complicated the constitution of government. To this was mainly due the erection of graded hereditary aristocracies as props of monarchy. They also proved to be checks upon it, but never, except incidentally, in favor of the masses. Each aristocrat aimed to be a monarch himself, and in the height of feudal dominance made the oppression of the people more intense. Many graded masters were worse than one absolute one, because their power of protection was as much less as their power of oppression was greater. Later, the aristocrats, when forced into overt resistance against centralized power, adopted and established measures and limitations which the people ultimately used for their own benefit, when, in turn, the monarchical policy abased the overgrown aristocracy and supported the masses against it.

But in the ancient absolute monarchy, while there was no permanent aristocracy, there were ever-changing classes of dependents upon the good-will or favoritism of the sovereign. Excessive wealth was almost wholly in his gift, and the important means of commercial, industrial, or speculative profit were monopolized in the name of the Crown, or State. Great fortunes grew out of his favor, but the political power with which they may have been joined was not of the kind which perpetuates itself. It is true that certain families continued for a long time to enjoy a vast influence in the affairs of a nation, just as some old families did in republican and imperial Rome, and as they bid fair to do in republican America. But that was directly due in the first instance to their strong intellectual character, and in the second to their venal and expert use of riches, or the clever mastery, for their own purposes, of the military forces of the State. As monarchy developed from simple to complex forms, the relation was reversed, and the greatest instrument for the attainment and retention of

individual political power gradually became the possession of great wealth, directed in its use by the shrewder intellect. The employment of political power for increasing wealth, of course, continued, and became a more and more pronounced tendency, so long as the common intelligence of the people remained so dull or inert that it prompted no general movement against it.

Thus undue political power and undue political wealth became essential allies. Through all the forms of political change that have marked the vacillating progress of civil liberty, this fact has remained without material abatement. The intellectual perversion which has enabled individuals, or cliques and classes of individuals, to establish undue political dominance has also had the result of placing wealth to a preponderating degree in the hands of those who either constituted the controlling class or who were more or less dependent upon it. Under the mixed sovereignty (a term including not only the feudal and the constitutional monarchy, but also the modified republic), the possessors of great fortunes are more numerous—and the victims of poverty yet more numerous—than under the simple sovereignty. The reason for this is that a greater number of covetous ambitions are administered to, always at the expense of the vast multitude, who have in any event but little to spare. Though it may be said that the prosperous middle class were in times of arbitrary oppression more eagerly despoiled than the miserable peasants, yet the despoiling of the former had its effect upon the latter, because, by means equally though perhaps not so obviously unjust, the middle class, when plucked by those above in the social scale, almost always endeavored to recoup their losses by extracting goods or money from the peasantry.

The tendency of political inequality is, as a natural corollary, always strongly to encourage industrial and commercial inequality, since by that it lives and thrives. The evil extends downward. Sympathy, knowledge, and policy prevent the

political favorites from practically opposing in a general way the narrow governmental principle which in its particular application builds up or augments their own fortunes. The result is inevitably the growth of a multitude of unjust privileges, such as monopolies, discrimination in taxation, and excessive land-ownership. Public powers and valuable opportunities, created by the people as a whole, are used by private corporations without due compensation, and often in an oppressive manner. Mineral deposits, which should be exploited for the direct benefit of all, are tied up in a few hands. The spoils of political office are divided among a few who make the pursuit of appointments in the public service a business to which they devote the most sordid faculties of the human mind. The judicial branch of the government is abased to the satisfying of personal, political, or merely mercenary preferences in the awarding of sub-employments, such as those of receivers, referees, and masters in chancery. And a corrupt police is tolerated because a large percentage of its foul plunder is paid into the treasury from which the political expenses of a great party are defrayed.

Whether the system be a confessedly graded aristocracy, a plutocracy, or an oligarchy disguised, it best sustains itself by the greed and insensate competition of the middle classes. It was so when the means of the comparatively rich among the middle classes were taken from them by sheer force. It is so now, when they are so largely levied upon by the unequal distribution of the burdens of the political and economic system. Those whose greatest interest is to sustain that system always take care that they do not themselves contribute proportionately. Political and social inequality, then, having sprung from the same root, though one is usually maintained by the direct and the other by the indirect employment of force, support each other. The feudal system, which multiplied the number of masters, also encouraged the acquirement of wealth by all illegitimate means, especially by the oppression of the weak. At that time the plunderers

of the people could not usually effect their ends without the use of direct force as an instrument, because the furtive intellectual qualities were not so well cultivated.

The feudal aristocracy furnished an important stage of the growth of the political idea in the monarchical form of government. It developed at length as a crude system of counterpoise in the State, without, however, recognizing the people as of sufficient initiative capacity or force to make it worth while to give them any place except that of the useful oppressed. The early object of the system, in fact, was as much to keep them down as to prevent the nobles, by pitting them against one another, from rising too far. The contempt in which the intelligence of the masses was held strongly illustrates the fact that tyranny is more dependent upon intellectual than upon physical force. And how much better, even, than the feudal does the sacerdotal system built up during the Middle Ages illustrate it ! Beneficial as the Church unquestionably was in fostering knowledge and ideas of individual liberty to a certain extent, it must be admitted that its sway over mankind began by a hold upon the moral part of the human composition; and by this influence, the cunning adaptation of already existent superstitions, and the use of coadjutory physical force, was developed one of the most complete (because refined) despotisms the world has known.

Both feudalism and the Church cultivated the common intelligence so long and so far as it did not interfere with their material interests. Both tried to monopolize for their own uses or policy the possessors of superior intelligence, or to divert it into certain channels which were safe or useful for them. The fate of those who did not consent to the enslavement of their minds as well as their bodies was not, as a rule, enviable. The cheapest way to enslave the body, after all, was to control the mind, though not all the so-called great rulers recognized this fact; and the cheapest warfare was the intellectual, i.e., the warfare which employed subservient minds to delude, deceive, browbeat, or cajole the ignorant.

As soon as settled sovereignties became a fact, the bard of the times of political freedom degenerated into the court poet or court jester, the historian into the royal librarian, the essayist into the royal secretary, the philosopher into the royal tutor, and the priest of honest impulse into the court chaplain. Patronage and subsidy were used to corrupt the possessors of unusual intellectual force whose activity the ruling powers had reason to fear. Every available method was used to furnish incentive and aid to the more talented or astute, and to oppress the less astute, by pushing their intellectual advantage to the utmost, i.e., as far as the existing social system and political laws would permit.

In proportion, however, as the monarchy depended upon the aid of keen and practised intelligence to keep the mass of the people in their abased condition, and in proportion as the means employed to that end became visible, the intellect was stimulated to much greater development and self-reliance, and it speedily reached the point where it was no longer wholly controllable. As the texture of society becomes more closely knit, the battle for social freedom must, in the nature of things, be more dependent upon intellectual force. The keenest arts and discipline of despotism are not equal to the task of permanently shaping or limiting the intellect. The abler subjects, though in body the meek slaves of the monarchs, began early to assert their moral independence. There are isolated examples of this species of exalted heroism scattered throughout the history of almost every country, from Daniel the prophet, Socrates, John the Baptist, and Seneca, to Dante, Latimer, Savonarola, and Galileo.

The really critical struggles for freedom and advancement thus came to be between the representatives of radical justice and those of arbitrary power. However disguised these struggles may be, they have never entirely ceased. They still furnish the impulse of the undercurrents of society tending toward ultimate improvement. But the reverence for intellectual force, in the ages when it was the only ally of

freedom and social elevation that could not be suppressed, became of exaggerated intensity. During the Middle Ages, intelligence was so completely identified with the cause of personal liberty that it became a kind of popular cult, more or less imbued with superstitious and religious notions. The rebirth, in a general sense, of arts, letters, and philosophy, stimulated the people to a still greater reverence. From the period when the political renaissance began to be manifest as the natural successor of that of arts and letters, this feeling was profoundly seated in the minds of the majority of civilized men, who possessed an innate love of reason and a belief in the higher destiny of the race. The devotion of these men in the worship of supposed entities of purely intellectual creation is touching in many instances, because they so often believed that it heralded their deliverance. Political oppression largely explains the fervor with which they threw themselves into religious beliefs and into all manner of necromantic delusions and philosophic misleadings. Groping, as it were, for the light, every false and fickle flame kindled their imagination and tended dangerously to intoxicate their ignorant minds. Truth was slowly evolved in the midst of the growth and succession of a myriad of errors. From the beginning of the renaissance to the French Revolution, the state of intellectual Europe may be characterized as that of fermentation. The pure elements of philosophic truth—once before winnowed, in a measure, from the mass of error, superstition, and speculation in the Græco-Roman period—began again to segregate themselves. The process of dissolution was greatly accelerated in the Voltairian epoch, and the intoxication of mankind with the spirit of political and philosophic independence thus became most potent of innovation.

The brilliant intellectual activity of the eighteenth century carried this reverence for intellectual force to the zenith of enthusiastic faith. Absolutism was welcomed as an infallible guide, and in politics it was responsible for the ex-

tremes that characterized the French Revolution. After the intoxication of that tumultuous pursuit of an impossible ideal, there were strenuous efforts to reach it by a cold, theoretical system. The first framework of government built for the French republic, devised by the Abbé Sièyes, was perhaps the best possible illustration of the impracticability of applying absolute ideas to concrete things in a universe where all things are relative. The worship of the heroic quickly replaced the experimental toleration of absolute theory. But it was more than the heroism of concrete force, like that of Hercules and Alexander, that enchained the admiration of the French and fascinated their better reason: it was the heroism of both physical courage and intellectual force.

Napoleon combined these qualities in a degree that was never equalled, probably, in any man whom fortune so greatly favored. Mere brute bravery or overwhelming force had no special charm for the French. The empire followed naturally from their admiration of the genius and mental audacity of the First Consul; and by submitting to the empire they licensed a continuation of social inequality, not so great by many degrees as that of the system which they overthrew, but the cause of growing misery and dangerous discontent in the present time.

With qualifications due only to differences of primal conditions, the same scope has been given to continued (though abated and modified) social inequality in every country where political revolution has occurred. Hero-worship has turned more and more, it would seem, from purely physical and moral qualities to the more practical class of mental qualities; and it is gauged, unfortunately, by the vastness, brilliancy, and otherwise impressive character of the result, without a proportional scrutiny or judgment of the method, manner, or circumstances of their employment. It is to be feared that this sordid lowering of the general ideal of civilized peoples, as to political and social conduct, will retard the practical

realization of the higher projects of liberty formed by more sane thinkers.

The command of physical force by overstrained or irresponsible intellectual force is, then, the principle of modern oppression. The idea seems to have gained unconscious acceptance that rightful intelligence should gain its ends by any necessary employment of force, while wrongful intelligence (intellect), which is dependent for the effecting of its objects upon direct force, is to be hated and opposed; but wrongful intelligence, which succeeds in effecting its purpose without the agency of direct force and without the recognizable use of violence in the evasion of laws or otherwise, is admired rather than despised, applauded rather than reprobated, and indeed is almost thanked because it compasses injustice by peaceful rather than by violent means. In other words, the pure effect of mind upon mind, for any object aside from the legally defined category of crime or fraud, is tolerable, permissible, legitimate, even admirable, when exercised on a sufficiently magnificent scale to appeal strongly to the imagination. Roughly speaking, the intellect is to have unlimited license to do what it will in taking advantage of the imperfections and fallacies of law, by the direct effect of mind upon mind or by the indirect use of force, so long as felonious deception is not employed.

The insidious growth of this unavowed idea, this negative sanction of wrong, leaving a way open to the tyranny of intellect, has obtained a stronger grasp upon the daily life of mankind as the world advances and depends more and more upon the intellect for the achievement of material results. Physical tyranny, in the days when crude force was almost the only agent of human operations, was sufficiently oppressive. But it was simple, concrete, easy to put one's finger on, even though the finger and often the head were amputated in consequence of that temerity. The effects of the cult of the intellect on modern life, as its needs, resources, and sensibilities are much more complex, are correspondingly more subtile,

penetrating, and far-reaching. To the indirect physical effects of this tyranny are added the intellectual malaise of beings who suffer from an intangible domination, realizing its oppression yet unable to shake it off, because they fail as yet fully to understand its causes, and hence the means whereby their deliverance may be effected.

Social economy has never adjusted itself in any country to the true social philosophy. That adjustment will be made, but how and when are questions that stand unanswered. The final revolution of social conditions, however, toward that end can hardly be much longer deferred. But, even after it shall have begun its ultimate stage, the end may yet be distant. Perhaps the future politico-social state should be wrought out slowly; yet the time is even now ripe for ameliorations that will advance toward a broader economic justice. These must soon come, or there will be dangerous disturbances to force them. Truth alone, if firmly adhered to, can defeat every weapon of cunning, and, let us hope, may obviate the need of physical war. The cult of truth, so much higher, nobler, and wiser, will forever replace its high priest the intellect. With that enthusiasm calmly glowing in their hearts, the peoples of the earth are secure of their future freedom. Let them never forget the saying of that most human, most modest, and most reasonable of poets:

> "He is the freeman whom the truth makes free,
> And all are slaves beside!"

THE UNITY OF SELF AND STATE.

BY MRS. MYRON REED.

The spiritual nature of man lays upon him two commands: first, to know himself; secondly, "to be" the Self he knows, through conscious identity with its eternal, unchanging nature. Progress from cognition to realization is through an ever-increasing consciousness, not of Self alone, but also of its environment as State. Self and State are inseparable; one cannot be completely comprehended without knowledge of the other, for they exist in eternal unity as the Divine Idea of Existence. This unity is the spring of every action.

Let us consider the progress of man's thought. When Self and State are apprehended in consciousness, man is spiritually moved to make the conditions he has perceived objective to himself. By the use of the highest powers at his command, he would reform the State as it exists to thought and sense. However, the existing State cannot be so reformed; it cannot be conformed to "the pattern seen in the mount," for the Idea as conceived and brought forth in the human mind is rather a diversity of ideals incapable of being reconciled in the outward.

The bitterness of disappointment is increased to man by his knowledge that the State of ideal conditions is a representation of State as spiritually perceived; and by his consequent belief that the kingdom of heaven upon earth is delayed by reason of wilful blindness on the part of the people. Successive world-failures force back the outgoing activities of thought, while Truth—through whose illumination perception is possible—is continually drawing the thought of man toward realization of Itself. Under the influence of this out-

ward forcing and inward drawing, thought turns itself more persistently to the interior life, taking refuge in conditions that are spiritually perceived.

The eye that is single receives new illumination in which man knows that the personal self brought into union with ideal surroundings is not a representation of the divine idea; but this union is the unity of Self and State as man has conceived it. He also knows that the highest spiritual attainment of the personal self cannot effect an entrance to State, which, as Idea, is substantial, existing only for its own sake. The Way that is seen is the way of identity with the Self that is not personal, and which can be defined only by negation: Self, whose being is the Absolute.

Divine Idea unfolds itself in three stages in the consciousness of man: (1) Universal Being—the kingdom of the Father; (2) Manifestation—the kingdom of the Son; and (3) The return from manifestation, followed by the reconciling of personal self and ideal State in Idea—the kingdom of heaven. The return from manifestation to the Unmanifest is by the way of renunciation. The sacrifice demanded is not one of material good or mortal desire, but a sacrifice of the ideal as such. As the strength and holding power of the ideal are in Divine Idea, this progress resolves itself into a conflict of Spirit with the spiritual, and man is sorely tried till the divine purpose is accomplished within him.

The Self is not conditioned; therefore, it has no attributes. That negative qualities are not to be attributed is easily understood, but there is also an absence of positive qualities, for the Self is not benevolent, nor just, nor wise. The Self "is"; only Being can be predicated.

The State may not be considered as the reward of spiritual aspiration and effort, for the State is the eternal realization of Self; and Idea—in its innermost reality—is the Absolute, or All. When identity is established with Self, it is established with Idea. In the light of this realization, State appears in consciousness as a distinct entity, i.e., as objective Spirit, the

eternal complement of Self—subjective Spirit—in the unity of Idea.

When Idea is perceived as the Self, it is a refuge " where the wicked cease to trouble and the weary are at rest." When Idea is realized as the unity of Self and State, there is no wickedness to trouble and no weariness to call for rest. It cannot be too strongly emphasized that the kingdom of heaven on earth is not the result of spiritual activity. " If any man shall say, Lo, it is here ! or, Lo, it is there ! believe it not." The kingdom of heaven is as the light which cometh out of the east and shineth even unto the west, increasing in intensity—unhelped, unhindered—to its consummation in the perfect day.

In the time of Israel's distress, when compassed about by armies, she was assured by her prophet of a deliverance without activity on her part; but Israel was to watch for this deliverance, as those who through a troubled night watch for the morning. In the words of the Hebrew prophet: " When the ensign is lifted up, see ye ! When the trumpet is blown, hear ye ! " The ensign bears the characters which form the unspeakable Name. The Divine Name cannot be spoken; for the divine nature, having no qualities, cannot be conceived. The ensign is " lifted up " when State appears in consciousness in the complete realization of Divine Idea. When the " trumpet " sounds, to the ear of spiritual understanding, the walls of defence and separation fall, and thought enters into conscious possession of its own eternal conditions.

The Apostle John speaks with assurance of these conditions when, from a high mountain in the land of his banishment, he sees the New Jerusalem coming down out of heaven from God. It was written by Lao-Tsze, the Chinese philosopher, 600 B.C.:

" Act non-action. When one who wishes to take this world in hand tries to make it according to his wishes, I perceive that he will never have done. The spiritual vessels of this world cannot be made. By non-action there is nothing that cannot be done. One might undertake the governments of

the world without taking any trouble. The greatest fulness is emptiness. The root of the moving is the still."

While identity with Self is being established in consciousness, the thought of man is constrained and empty. Without, reminders of failure present themselves; within, the ideal persistently lingers—the ideal that cannot be made actual and that must be as persistently renounced.

With complete realization of Idea in the appearance of State, fulness and freedom dawn upon the night of man's emptiness and restraint, and "Spirit itself forms itself to concrete reality" in the objective—as the kingdom of heaven on earth; the truth of all ideals; the substance of manifestation.

THE ORIOLE'S SONG.

BY A. F. REDDIE.

As I stand in the shade of this great greenwood tree, this giant beech, leaning against its hardened old bole, on the green and mossy north side, and listen to the oriole singing above my head, many sweet though sad thoughts come over me, filling my memory and patching up the little interstices that time and tide have made in trying to weaken the foundation of thought. I look up; the clear, thrilling notes ascend heavenward, aye, and come to earth—to me. What good thing does not come to earth? Heaven is peopled with earth-children.

Ah, that song! I look back—inward—and try to remember the most important of the many times I have heard it. It seems so very long ago! And I am—but never mind that. I am just a girl. A girl? A woman, I mean; but now I am looking back to the time when I was a girl.

The oriole's song—merry, rippling, plaintive notes! They say Lord Calvert heard you sing, little bird, when first he set foot on this shore. That is certainly past; yet my story seems still more remote. History, we read, is only as old as from now back to the time we first heard of it.

Let me see; it was beneath this very beech, I think, they say it happened. Our mothers were seated here, and we played about—my love and I. We were babies then. He picked a violet—most likely the ancestor of one of these now blooming at my feet—and handed it to me as he patted me on the cheek and kissed me. And then (my mother said) I caressed my cheek with my hand to rub that baby-kiss

away; and she vowed I blushed! But I loved him then. I love him now, and always will; but until a miracle is performed I cannot behold his face again—for he is dead, shot by a Yankee bullet.

Ah me! My heart is heavy, and my brain reels with memory of the past. Yet I must go on with the life I had begun with him, just as if he were here; for so he would have it, I know. He would not have me idly grieve and mourn his loss. But is it loss? I feel he is too near to me to be lost. Only a thin, frail wall partitions us from each other; and one might break it down at will, only that would never do.

I am a poor philosopher and but a weak rhetorician, but I can say what I mean—can I not, sweet oriole, or hang-nest, or Baltimore robin, or fire-bird, as they say the primitive folk in this land called you in their wonderful nature-language? What a help you have been to me, little bird; for you have brought up to me the very sweetest, tenderest, daintiest parts of my life! You always come in the spring-time, too, with your love-song—just as he came in the spring-time and sang his love-song. And oh, how sweet and strong and tender it sounded! What heavenly music to a loving, hoping, trusting girl!

But that is past now; and this morning I saw a gray hair, and—I let it stay.

What a pretty song! "Hello! Hello! Hello! Cheery! Cheery! Cheery! Cheer up! Cheer up! Cheer up!" Ah, that's advice. It seems sometimes as if Cecil's soul were reincarnated in you, little bird; and I do not think it wrong to think so, or to say so—to you. Each year you come without fail, as you—or perhaps your father or grandfather—have come ever since the war. It was beneath this very tree that Cecil Calvert, lineal descendant of Lord Baltimore, first told me of his love, as he pressed me to his breast in a strong, manly clasp. I had known of his love for months, even years; but he had never told me of it before. Even then it was hardly necessary, for just as naturally, little bird, as your coy and

sober mate responds to the caress of your sweet song, when I knew the time had come I surrendered my love willingly to his.

That was just at the war's beginning. We had not intended to be married for a year, but when men were needed to defend our homes I told him to be among the first—and he went. But we were married first. Yes, I married him here—right beneath this giant beech, while you, little bird, sang your cheerful song above our heads. His horse was pawing the earth just yonder, and his men were on the ground beside theirs, with their hats in their hands. The ceremony over, he stooped and kissed me—oh, so tenderly!—and then I buckled on his sword, as the ladies of old begirt their knights. Taking a rose from my hair, I fastened it in his coat, and, while I tremblingly held the stirrup, he mounted his beautiful bay. And oh, what a cheer—three times three—arose from those lusty southern throats, his comrades and men!

I hear your song, little oriole.

I never saw Cecil again. But one day, while I sat beneath this beech, a ragged and torn soldier came and told me of his death. Ah, yes, you sing now, sweet bird; but you were not here to cheer me up then. It was dull November. Still, I do not grudge you your happy time, in sunshine all the year. God grant that the birds, at least, should always be warm and happy!

And that is all!

You seem to say, "Not so."

No; it is not all. I have my work—the work that Cecil and I began together. I must go on with that to the end. The end? You and I, O oriole, know what that means. End? That does for the nine hundred and ninety-nine to talk about; but we know better. There is no end.

How many years has it been since my love and I last saw each other? I was a girl then, just eighteen; and to-day, as I said, I found a gray hair! It is time that cannot be counted by years, months, or weeks. Let a woman guess.

"Hello! Hello! Hello! Cheery! Cheery! Cheery! Cheer up! Cheer up! Cheer up!"

Yes, my pretty little feathery friend, I hear your song—and I heed it!

Oh, dear, here comes your wife, your sober little love! How you bill and coo! She carries a bit of string in her bill, and it excites you terribly. You twitter and dance and strut and—oh, you rogue!—is it on that fork of the tree where you have been standing all the while that you intend to build your pretty, pensile, castle in the air?

And now you begin to work. Ah! yes, *I* once built castles in the air.

My head sinks lower and lower. I am dimly conscious that you stop in your work, and sing your sweet song: "Hel-lo! Chee-ry! Che-er-up!" Do I dream? What is this vague, gray-brown place or state that I am in? And I am away from myself, looking down on my body, which sank lower and lower until, with a final, weary sigh, it stretched itself on the soft green moss where the sweet violets grow, its head pillowed on a clump of moss-covered root that protruded through the warm, fallow earth—mother earth, who nourishes all, and kindly wraps her gentle arms around our frail forms when we die. From earth to earth—how beautiful! How simple! Scheme of a Mind Divine!

But here I am; and there, just below me, my earthly self is sleeping. And I see, far away, a handsome man leading some of the South's bravest sons in battle. Though covered with dust, and some blood, he wears a withered rose in his coat! Suddenly he reels; he falls from his horse into a ditch, and his men go forward while one or two who saw him fall cry aloud in grief for the loss of their idol.

The battle is finished, and night hangs her pall over the scarlet field. Men and women of mercy and thieves, side by side, strip and rescue the wounded. The dead are buried and the stricken carried away. Two human wolves crouch over the body of the handsome captain who wears the withered

rose in his button-hole. Without a word, but with a look of fiendish cunning, they quietly proceed to strip the poor body, for the clothing is handsome and the linen fine. Afterward he is carried to the dead-trench, and is all but thrown in with the rest when a sister of mercy bids the men to stop. I cannot hear, but I perceive that she says the man they hold is alive. They carry him to the hospital, where he lies for months. When he becomes conscious once more the kind sisters ask him questions; but, alas! the injury has affected his understanding.

Years pass. An office-building in a strange city where the houses are high now meets my gaze. I am attracted to an inclosure where a man is seated at a desk. One or two visitors enter and speak deferentially to him. He is evidently a man to be considered; yet he reminds me of the poor soldier who was nearly buried alive after that frightful battle, even though I cannot see his face. He sits with his head on his hand, wearily looking out of the window, across the house-tops and haze to the clear, southern sky beyond.

His office is very attractive. Beautiful flowers grow at the windows, while palms wave gently in the spring breeze that comes in at the open window.

Presently a tiny bird, a bright bit of orange and black and flame-color, lights furtively on the window-sill. He is plainly not a city bird. He must have lit here from sheer weariness, having flown long and hard—perhaps chased by the flocks of sparrows to take refuge where he could. I can see how his little heart beats. Now he discovers the flowers, and gracefully, flutteringly, daintily lights on a rose-tree full of blossoms. He prunes himself and settles his feathers, opening his bill once or twice and moving his tongue from side to side. Now he sticks his coy head up in the air and a bubble appears on the shiny black throat.

Hark! He is singing!

"Hello! Hello! Hello! Cheery! Cheery! Cheery! Cheer up! Cheer up! Cheer up!"

The gentleman starts to his feet. The bird does not fear him, but continues its sweet song. The man raises his hands on high and brings them down on the desk, on which he drops his head—and weeps.

A knock is heard on the door. The bird flies out of the window and is gone. A grave, physician-looking man enters and goes up to the gentleman, placing his kindly hand on his head. "Thank God, my friend!" he exclaims. The gentleman looks up with streaming eyes. Now I can see his face. It is my own Cecil's!

"Yes, I remember now, Doctor," he says; "I remember everything now. And all through the song of a little stray oriole that flew in at my window. I know who I really am, and where my wife is awaiting me, and I am going to her at once!"

The doctor asks him a few questions, but not too many, and mutters that "it is a strange, a wonderful case."

Another night—but one of kindly splendor, with heaven all starlit. A rush and roar as of a mighty live thing, with one fiery eye, tearing over hill and valley—and then day again, a soft, June day. It was just such a one as I remember before my body slept. A man on horseback! Where? I do not know. I am approaching my body again, and my dream is less distinct; but I can see the horseman dismount. Ah! I am waking, cruelly waking, and in my dream my beloved Cecil is walking over the moss and the violets toward me.

Now I am back again; my body and I are united. But, with one mighty concentration of will-power, I sleep again. Cecil still approaches—older, yes, but handsomer. Oh, how noble and manly he is! I see him less distinctly as he nears me; yet I can discern that he is really there, and can realize that I am waking up and will soon know it is all a dream.

Ah, why could I not dream a minute longer? I am waking, and the oriole is singing to his mate. Already I feel the warm air fanning my cheek. What! Am I dreaming again?

I imagined that he lay down by my side and kissed me. I move; he puts his arm around me and draws me to him—his own dear bride—and kisses me again and again. My eyes open, and I see him and hold him in my arms. It is not a dream. He—my own husband—is here! He was dead and is alive again.

My dream, then, was true. Before he speaks I will tell him about it. "Hush, love!" I put my hand over his lips and tell him my story—my dream; and as I repeat it here on the mossy, violet-sprinkled ground—beneath this great greenwood tree, this giant beech, leaning against its hardened old bole, on the green and mossy north side—the oriole sings his love-song over our heads:

"Hello! Hello! Hello! Cheery! Cheery! Cheery! Cheer up! Cheer up! Cheer up!"

DEPARTMENT OF

PSYCHIC EXPERIENCES.

[It is our purpose in this Department to give a medium of expression for the many experiences of a psychical nature that are more frequent in every individual life than is commonly supposed. We shall also give any scientific conclusions that may be deduced therefrom. Such experiences are usually given so little recognition as to check the development of a naturally occult mentality; or when recognized, they are too often converted to the use of cults that are fanatical perversions of the subjective spirituality. On the principle that *all spirit is one*, we may gain a higher comprehension of this question with the understanding of spirit in the abstract rather than spirits personified. In giving these phases of mind the recognition which is their due, the habit may be established by which they will tend to repeat themselves and indefinitely increase. We hope to secure perfect accuracy in these statements, by which alone it is possible to preserve their scientific value. On these lines and for this purpose we ask the honest co-operation of all possessing information of importance to the world, and we hope those who can will send us such material as possesses scientific value in a true development of the psychic faculties of mind.]

AN INTERESTING LETTER.

PITTSFIELD, Mass., February 14, 1896.

Editor THE METAPHYSICAL MAGAZINE.

Dear Sir—Inclosed you will find a copy of a portion of a letter recently received from a daughter living in Louisiana, a few miles from New Orleans. Having seen in your journal a request for authentic experiences of like nature, I send it herewith to be used at your option. The extract is verbatim excepting the names, which I have changed.

Very truly yours,

February 8, 1896.

DEAR MOTHER:

This is to be a record of something very strange, and adds an-

other proof to those I already have of my being in some way what is called a "sensitive." On Wednesday, when I woke up, I was suddenly seized with a feeling of great anxiety about John's brother Charles, his only remaining relative, whom he supposed to be living in Columbus. I spoke to John [her husband] about it, and urged him to go to New Orleans and try to hear something of his brother. I was very nervous and suffered all day from the worry and mental shock. John said, "I don't know where to find out anything about him, but will try when I go up to the city." "But you ought to go now," I insisted. The next day we were called to the telephone by a friend in New Orleans, who said: "John, did you know that your brother Charles was dead? He died here yesterday morning." John went as soon as possible, and he found the message only too true; it was indeed his brother, whom he supposed to be at the North and whom he had not seen for twelve years. . . . Please remember, mother, that I never saw Charles, and never thought of him until Wednesday.

Your daughter,

* * *

MIND-READING EXTRAORDINARY.

The attention of the Society for Psychical Research has lately been called to cases of thought-reading by young children whose ages would dispose of theories pointing to premeditated trickery. One of the most interesting of these cases was that of a child who, when only five, promised to rival the feats of the most successful mind-readers on record. So noteworthy is his case that numerous foreign doctors and specialists have examined him, devoting reports to the phenomenon. The boy has excellent health, and his parents are entirely free from nervous disorders of any kind. When his mother began to teach him the multiplication table, she found that he could say it as well as she herself, although he had never looked at it before. He gave correct answers to the most complicated problems in mental arithmetic without pause. Some of those who examined him found that he could translate any sentence in English, Spanish, or Greek merely on hearing it spoken, although he had not hitherto studied those languages.

After thorough examination, however, it was found that all of

these feats were due merely to mental telepathy. He generally failed to give the proper answers unless his questioner's mind was fixed upon the same answers before he gave them. It was quite natural that they should do so; hence he unconsciously baffled every one for a long time. He also could repeat equally well anything that his mother happened to be thinking about. It was a very difficult matter to teach him to read. When his mother looked upon the page at the same time, he pronounced the words as they met her eyes, not as he saw them himself. Upon the advice of the doctors the mother has since striven to break him of these mind-reading tendencies for fear that his intellect might become permanently dependent upon hers. From this case it would appear that thought-reading can be innate in some persons and is not necessarily cultivated.

Another case of mind-reading, or rather prophetic vision, on the part of a child is that of an English girl who, on being taken to a strange place or on seeing strange objects, frequently experienced the sensation that she had seen them before. The faculty was noticed by her parents in early childhood and during her attendance at school. Recently, on leaving school, her mother took her to travel in countries which she had never visited before and with which she was in no way directly familiar. One day, while staying at a resort on the lake of Thourne, they heard that by climbing a certain hill previously unknown to them they might enjoy a beautiful view of the surrounding landscape. The walk to the hill-top was by way of a narrow path. During the entire ascent the young lady was struck with her apparent familiarity with every tree or other object passed. Finally she became so positive that she had been there before that she told her mother, as a means of proof, that on reaching the top they would pass a tree bearing an odd notice printed on a sheet of tin. On reaching the place specified both the tree and notice were found exactly as described. In addition to full testimony from the young lady herself, the society has that of her mother, who corroborates it in every detail. This case appears to be an excellent one for theosophists to use as evidence that persons' souls have previously inhabited the earth in different bodies, sometimes those of the lower animals.

—*Washington Star.*

THE PSYCHIC CLUB.

BY G. S. HOWARD, A.M., M.D.

(*Seventh Paper: Gordon's Story.*)

"At the close of the college term," said Gordon, "my cousin and I decided to take a trip through the United States. We first went to Washington, taking a look at the wonders of the Medical Museum, the Smithsonian Institute, the Capitol, and other points of interest. We stopped over in New York for a couple of weeks, sight-seeing and looking up the few friends who were living there. My story really begins in that city.

"One evening a friend invited us to accompany him to a lecture to be given in the private parlor of a gentleman in Harlem. We went, and upon arriving at the house found quite a number of the invited guests already assembled. The spacious house was provided, like many of its kind, with large double parlors. The folding doors between them having been thrown back, an excellent auditorium was provided. These rooms, though perfectly furnished, were not elaborate, and the carpet was of a peculiar soft color which absorbed the brilliant light that fell upon it, doing away with the garishness so common under strong lighting. I particularly noticed this effect on account of its soothing influence upon the eye and the subdued harmony of color thus imparted to the place.

"The rooms filled rapidly until, at 8.30 p. m., the time set for the lecture to begin, I suppose there were between thirty and forty people present. A gentleman arose and announced that the meeting would now come to order for the purpose of hearing Professor Paigelius read his paper, the subject of which was 'The Yogi of Hindostan.' The busy hum of voices at once ceased, whereupon a little, long-haired, sallow, nervous-looking man came forward carrying a roll of typewritten manuscript in his hand. In a hesitating manner he began to read, but the paper did not seem fixed to suit, and he stopped and re-arranged it. Finally he got under way, and in a high-pitched voice he read a long essay, accompanied with many gestures and much posing.

"The substance of the paper was evidently very interesting to most of the hearers, for they gave it close attention; but, as the subject was an entirely new one to me, I did not get into the spirit

of the thing. It is quite possible there was another reason for this in the fact that early in the reading my attention was attracted to a couple of gentlemen seated near me. One of these was a tall, thin person, apparently an Englishman, who seemed to be trying to interest his companion by calling his attention to the various parts of the essay. It was evident that he prized the notice of his friend far more than anything else that might be passing there. Looking at the two, I was convinced that the friend was not an ordinary individual. He was a tall, dark-skinned, handsome man, with large, luminous brown eyes, and a full beard worn in the Oriental style. His hair was a fine steel gray in color, with a marked military cut like that adopted by our officers in the Indian service. I noticed this particularly because it was so abundant, covering his massive head in a way seldom seen nowadays. He was dressed entirely in black, with nothing to break the sober shade except a plain gold watch-chain across his vest and the immaculate whiteness of his linen; but with all the nagging of his companion nothing could divert his attention from the reading until it was finished.

"In reply to a query as to what he thought of it as a matter of philosophy, he answered, in a voice having a low, sweet carrying power which few possess:

"'Oh, it is some of the American school of theosophy, and it is all well enough until one knows something better. You know the adage, "Where ignorance is bliss it is folly to be wise," and this sort of thing suits people who have no idea of what they talk about so glibly.'

"The chairman made a few remarks upon the very learned essay we had just heard, and invited the company generally to make any observations or ask any questions they might desire. Then began a general discussion of subjects, it seemed to me, ranging all the way from reincarnation to the philosophy of dreams. This sort of talk ran on for about half an hour, when the gentleman I spoke of—the Londoner—arose and made some caustic remarks upon two or three points in the paper just read. One was that, while the idea of our being able to talk with and receive visits from the Mahatmas was no doubt a very pleasant and exalted one, yet he failed to see any marked superiority manifested by the favored ones; and the only result, so far as he had been able to discover, was to get them to advance a lot of impractical nonsense. While he did not dispute the existence of these mys-

terious beings, he failed to see any good they were doing, and referred to his friend for confirmation of his opinions.

"This at once raised a storm, and a dozen voices were heard in angry protest. My friend in black appeared to be enjoying the scene immensely, but he said nothing. At last the squall blew itself out, and a general desire became manifest to hear what he had to say. After being strongly urged by the chairman, who seemed to know him by reputation, he arose, and going over to the circular table beside which the reader had stood, he began his speech amidst the most profound silence. With a graceful bow, he said:

"'I did not anticipate making any remarks here to-night, at least such was not my desire. I simply came at the invitation of our host that was kindly extended to me through the medium of my friend, Mr. T——. I am, therefore, a stranger among you, not even having the pleasure of a single acquaintance except the gentleman who is voucher for my respectability, although I observe that several of my countrymen are present. And I fear that anything like an attempt to assume so important a part as to address this very cultured audience with opinions of my own would be unjustifiable arrogance.'

"As he paused for a moment, the chairman, seconded by many voices, hastened to assure him that such was not the case, and they would be delighted to hear him; then he resumed:

"'I must premise my remarks by saying that it has been my privilege to live in the East and to see somewhat of these strange people of whom the gentleman has been reading. It has also been my privilege to learn something of their philosophy; but I cannot attempt to explain their peculiar tenets even if I wished. Neither would I if I could, because their doctrine, or philosophy, if you prefer the word, is not of so ephemeral a character as to be disposed of in an evening's entertainment. These men have been for thousands of years the most attentive of students, keen observers of the phenomena of nature, and diligent inquirers into the laws which govern them. Watching the progress of events, and living simply and naturally, they grew very close to Nature's heart and felt the thrill of life throbbing through the great complex creation. Seeing creatures spring into existence, run their little race, and die, the form perishing, they began to question if this little panorama were all there was of man. Then they remembered what had been taught by the fathers concerning how things were at the be-

ginning; how the self-existent One had created them out of himself; and that this One was Life. Then they argued that, if he is Life and we are his offspring, we also must be endowed with Life, ending not with the dissolution of the form. They reasoned, moreover, that it must be of great advantage to them that the body should die so that the life, the living creature, might be forever free. Then, when the longing to know the condition of this future existence became sufficiently intense, the wiser ones among them undertook to span the gulf between the living and the dead.

"'It had been remarked that in sleep men dream. What was a dream? It was the soul, freed from the body's thrall, wandering forth to mingle with other free souls. What were the conditions necessary to dream? First, absolute quiet; retirement was needful for quiet, so they laid the first foundation-stone of the great fabric which through subsequent ages was completed by their followers and students. Their next observation was that in sickness men's minds wandered in delirium like those who dream. Weakness of the body induced this condition. They had discovered the second step, and made haste to join the two together. Old men lived on the most sparing diet, to reduce the body to a condition as near death as possible while still retaining life. To get the best effect, they retired to the forest for quiet, where they could continue their experiments undisturbed, while friends brought them food.

"'Soon these people began to have day-dreams, or visions, as men call them now. These visions took a practical shape; they were able at times to foretell events, to see what others were doing at a distance, and the like. Then was founded what was afterward called the "Mendicant Caste." Prophets and seers were at once created, and we have before us the fathers of the Hindu Yogi; but they were not what they have since become. They began to attract the attention of younger men who also wished to become prophets, and when the latter had acquired the same powers, the fires of life, though burning low upon the poorly fed altar, were yet strong enough to give an aspiring impulse to their existence, and they began to compare notes and experiences and speculate upon the possibilities of the course upon which they had entered. Carrying their experiments further, they found they could induce these day-dreams at any time, and, what was still more important, they could see with their eyes open.

"'Then another great discovery was made. They found it

was possible to project the mind at will to any place and be able to take cognizance of things as they existed, and that one mind could be made to understand another without vocal speech. This was a new feature in psychic development, and they made haste to put it in practice. Men in the Vindhya hills could communicate with others in the more sacred haunts of the Himalayas. Finding practically universal freedom in this newly developed mental power, they turned their attention to the relationship which existed between themselves in this new condition and the material surrounding the old; for they wisely argued: "We have not created this condition; it has always existed. It exists for those who have died. We have only rediscovered it by accident a few days sooner than we would have done by necessity. Let us inquire of the disembodied what they know and what influence they have over matter." This was done, and they learned that those whose bodies had perished could only act upon matter to an appreciable degree when acting through other minds that still held to the body. When this was learned a class of people were developed, called "the obsessed ones," and in our day known as "mediums." Soon it was discovered that the communications secured through these individuals were very untrustworthy; that inasmuch as one soul could assume control of the mind of the medium, so could another, and out of the necessity of the case they evolved a system or formula by which they could not only invoke the particular soul desired, but also protect their machinery of control and the controlled souls from interference by other powers—evil genii, and wandering, irresponsible souls. Then were elaborated the formulae of incantation and the charmed circle, and now we have the Magii and their art magic. I cannot explain the situation in any other way, perhaps, as quickly as by giving you an example of the simpler part of this service; and if our host will kindly allow me the use of a clean earthenware plate I will show you what I mean.'

"At once a plain white stoneware plate was procured from the kitchen cupboard. The stranger took it and wiped it first with a dry linen handkerchief and then with a silk one, rubbing it quite briskly with the latter. Putting the plate in full view on the table, he produced from his pocket a small vial of something resembling powdered bismuth, and poured out on the plate a quantity not exceeding twenty grains. Replacing the vial, he requested us to preserve absolute silence; then from his bosom he drew forth what

appeared to be a small bright rod, about ten inches long, of highly polished steel. He now proceeded to walk once round the table, holding the rod in his right hand point downward; then he reversed the position by holding the right hand high above his head, with the rod pointing upward, and began to chant in a low musical tone some words of a language I have never heard anywhere else. Then he stopped and waved the rod in a circle above his head with increasing rapidity, until it seemed to be a piece of flame. The point sparkled and flashed, while light appeared to gather and play around it like electricity on the brush of a dynamo. Suddenly he turned with a sweeping motion and brought the point of the blazing rod down upon the plate. Instantly a vapor began to rise, at first thin and filmy, but gradually deepening in color and increasing in volume. It rose and floated upward, forming into a column, at the same time giving out a sweet and pungent odor which pervaded the room like the perfume of some rare incense gum.

"With swift strokes, like a broadswordsman at play, he marked out with the rod on this column of vapor the figure of a woman. The parts which he cut off sank back into the figure and helped to fill out the drapery. Faster than I can tell you this outline developed into a young lady of perhaps twenty-two years of age. The features grew in delicacy and beauty, the lips parted as in the act of speaking, the eyes shone and sparkled with a merry light, the hands extended themselves toward our hostess, and we heard clearly and distinctly the one word, 'Mother.' The lady thus addressed exclaimed with almost a shriek: 'Oh! Gladys, my daughter! My daughter!' and sank back, overcome with her emotions. The stranger paused and waved his hand as if in dismissal, and the figure instantly faded away. Only the column of white vapor hung before us; but this also quickly dissolved, when every trace of the mystery had passed away. Then turning to the guests he said:

"'Ladies and gentlemen, this is one of the least things which the Yogi do; but you cannot find their formula for it in any book that was ever printed. I hope you are convinced that it is one thing to write learned essays about the teachings of these mysterious folk, but quite another to know what they do and how they do it.'

"Then bowing profoundly to his audience, without another word he left the room and we saw him no more. Inquiries by our host elicited the information from the servant in the hall that the

gentleman had left the house some time before. Now, after this there was apparently no room for the assembled guests to air their opinions. What they might say would sound like so much twaddle in the face of what had occurred. However, there was one slight effort made by the chairman to carry out the programme. He called upon a lady present to read a paper on the subject of 'Thought-transference,' which had been designated as her contribution to the entertainment. She was a beautiful woman, with more than average ability written in every line of her face. She hesitated when first called upon, but, when the invitation was repeated, she rose, evidently laboring under excitement, and, throwing out her hands in a deprecating sort of way, said: 'I cannot! I cannot! We have sat in the presence of a Master—have heard his voice; and mine is silent. I cannot after that.' That ended it; the guests all seemed to feel the same way, and very quietly, as if still laboring under the magic spell, the gathering dispersed.

"Of course you understand that this was something entirely new to my mind; it was far more wonderful than any story of Haroun-al-Raschid. On our way home we talked the matter over, but after all we could not tell whether we had been hypnotized or had seen a juggler, or a mere magician. My friend, who took us up to the house, made a most sensible remark. He said: 'Well, gentlemen, it is so far beyond anything I ever dreamed that I am prepared to accept any name you wish for it; but I think he is the most wonderful man in America to-day. I wonder where a fellow can find him? I would give a great deal to see him again.'"

(*To be continued.*)

* * *

The last ship Lord Charles Beresford sailed in before coming home was the "Sutlej," a sailing frigate of 3,066 tons. One day in 1866, while in this ship, the nobleman was noticeably moody and depressed—a most unusual thing for him.

"What's up?" asked his messmates, with the joyous flippancy of youth.

"I feel certain there is something wrong at home," was the mournful reply; "either my father or my mother is dead."

And so it was. The Marquis of Waterford (formerly Lord John Beresford) had died the previous night.

—*Strand Magazine, London.*

DEPARTMENT OF

HEALING PHILOSOPHY.

[We invite contributions to this Department from workers and thinkers in every part of the world, together with information from those familiar with Eastern works containing similar teachings which would be valuable for reference. Well-written articles of moderate length will be used, together with terse sayings, phrases, and quotations adapted to arouse comprehension of those principles of wholeness and harmony on which the health of a race depends. The wisdom of the sages and philosophers of all periods and climes, as well as the most advanced expression of modern thought in these lines, will find a welcome in these pages. Co-operation of earnest friends in so brotherly a cause as this will result in a mighty influence for permanent good, physically, mentally, morally, and spiritually. Let us, therefore, in this attempt join hands, minds, and hearts, for a permanent healing of the nations by developing that degree of knowledge which shall make health their common possession.]

A FIELD FOR METAPHYSICS.

It has been said that "a sound mind in a sound body constitutes human happiness." The principle underlying this aphorism is of inestimable value to physicians in their efforts to secure a normal physical condition. Mind is the balance-wheel which governs all activity in a well-regulated human mechanism; it is the motor which actuates, by concentrated energy, the physical organism, and if it be a healthful mind its operations will be consistently hygienic. If, on the contrary, its functions are enfeebled, morbid, or degenerate from any cause whatever, its influence is logically detrimental to the animal magazine in which it is stored.

Healthful physical organisms may absorb disease from diseased thought, and a perfectly sound organic structure of flesh and bones may become decrepit and atrophied under the paralyzing influence of contaminating mental impressions. For example, a man who engages in vigorous exercise, under the impulse of a lusty mental vigor, will enlarge physically, while one who follows

the sedentary habits of a recluse will emaciate in form. These are commonplace extremes which illustrate the point at issue, but they contain between their limits every degree of modification.

A wholesome thought regulation will produce a muscular development well rounded out; a warped or flaccid mentality will tincture the form with similar bias; a vivacious, jocular character of mind imparts to its physical embodiment a brisk, animated movement; a despondent mind robs the flesh of vigor by exhausting the nerve energy upon which salubrious muscular force rests; hope is a tonic well appreciated by medical science; despair is a destroyer, and ambition is a vital energizer. The operations of body and mind are so closely allied that the modern Esculapius is often at a loss to determine cause and effect, and students of psychology discover problems of so intricate a nature that metaphysics is becoming a feature in medical curriculums.

There are periods in every life when special care should control the mental faculties. These are the climacteric changes which occur at comparatively regular intervals, marking crises in growth. If, at these critical seasons, a prudent husbanding of vital energy can be secured by restfulness of mind and body, the benefit will accrue in a stable equipoise which will eventually react upon mental virility in an accession of power. Any deviation from natural laws at such periods is more likely to result in serious derangement of mental faculties than at any other time of life, and metaphysical science reveals the logical reasons for this fact.

Metaphysics is the physician's star of promise, and consistent study of mind qualities and mental operations will so broaden his scope of usefulness and knowledge that a millennial era in medicine will herald the new dispensation.

PAUL AVENEL.

The numerous observations regarding the possibility of inducing anaesthesia during sleep have quite conclusively shown that it is only with the greatest care on the part of an experienced practitioner that such can be accomplished at all, and then only in exceptionally favorable cases with particularly fortunate surroundings. Again, while this condition of things can be sometimes produced with infants and young children, as shown in many cases, it is virtually impossible in the cases of adults.

—*Medical Record.*

SOME ELEMENTARY PROPOSITIONS.

Statements of Fundamental Truth.

1. Man recognizes that all things spring from some source. In accordance with this recognition there must be a source from which all that is has emanated.

2. In the same connection man also recognizes something which he has named causation; and, since the cause is the source, he therefore calls the source of all things the first cause.

3. There was nothing antecedent to this first cause, nor alongside of it; if there had been it would not have been the first cause. Therefore, there was nothing to act with it, nor for it to act upon, nor to act upon it; hence, in part at least, the first cause went into and existed in its immediate effects, being the constituent of them.

4. In their turn, these effects became the causes of other effects, in which they also existed; but this was only the continuance of the first cause over into other effects a little further removed from the beginning.

5. Thus the chain of causation continues and will continue, each cause existing in its consequences or effects, all being only a continuation or different manifestation of the first cause.

6. Therefore the first cause, together with its consequences in which it exists, constitutes the whole, the sum total, or all there is.

7. Creation is causation, and to create is to cause; hence creation and the Creator, otherwise called God, are recognitions which man has of causation and the first cause.

8. Then, since the first cause is all, and God is the first cause, therefore God is all, and there is naught beside him.

Statements of Affirmative Truth.

1. God is, and God is all.

2. God is recognized as possessing power; and, since he is all, his power is all the power there is.

3. God is one, and his power must be one also; therefore, he must be harmonious with himself, and his power must also be harmonious with itself.

4. Then all action is absolutely free.

Negative Deductions.

1. There is no other power but God's power.

2. His power, being one and all and harmonious with itself, does not oppose nor resist itself.

3. Then there is nothing to oppose nor to resist any action, and nothing to be opposed nor to be resisted by any action.

4. Therefore, there is no impediment to any action.

5. Herein is demonstrated the accuracy of the Century Dictionary's definition of power: "In general, such an absence of any restriction or limitation that it depends only upon the inward determination of the subject whether or not it will act." This statement only sets forth the absence of impediment; it does not define the word. But from this it appears that "power is the ability to act," not the ability to resist or to overcome, because there is nothing beside itself; therefore, it is not connected with either resisting or overcoming. Contrasted with the word "power," as above defined, are the words "force" and "strength." In their ordinary signification they are connected with the thought of overcoming, opposing, or resisting something. Without this thought of something to be resisted the occasion for the use of either force or strength would not appear; hence these words and the ideas they represent spring from the erroneous belief that there is something to resist, and they depend upon this error for an appearance of existence: consequently they are wholly erroneous, and, like all error, unreal. In Truth there is neither force nor strength, nor any occasion for the use of either.

6. Herein is the philosophic reason for the precept of Jesus Christ, "Resist not evil;" and this is also the logical demonstration of its accuracy. Because there is nothing to resist, the precept is of universal application and without exception; and with this understanding it becomes clear and its vital importance self-evident.

Practical Application.

1. Our effort, labor, and weariness arise from the sense of resisting something which seems to be in the way and which seems to hinder, impede, or prevent our action in some way.

2. But by the foregoing it is shown that there is nothing to oppose, nor to resist, nor to overcome—that there is no impediment.

3. Therefore, when at our best, we should realize as far as possible the Truth suggested by the preceding, and, making it our own, rejoice in the fulness of the freedom which exists in its spirit. Then, when the sense of depression and weariness seems to op-

press us, we shall be the more ready to recognize the Truth of Being, and thus escape out of the bondage of seeming thraldom into the real freedom. If one has a realizing knowledge of this Truth he is wholly free.

4. Herein is logically demonstrated the accuracy of the great declaration of Jesus Christ: "Ye shall know the Truth, and the Truth shall make you free."

AARON M. CRANE.

A MENTAL SHOCK.

The effects of mental shock in causing permanent bad health of mind are easily inflicted in the period of infancy, early life, and school life, of which let one illustration suffice. A gentleman who for many years was under my observation as a confirmed mental invalid, a strong man in many respects, but utterly irresolute, and in the end of disordered mind altogether, acquired his mental disease from sudden distrust. He had in his childhood an innate dread of deep water, and he had at the same time a tutor for whom he held the warmest affection, coupled with the most absolute trust and confidence. In a thoughtless and unhappy moment this tutor became possessed with the idea that he would break his pupil's dread of deep water by pitching him into a pool where they were accustomed to bathe together, at the deepest part. There was no actual danger, for the depth was really not great, the pool was calm, the boy could swim a little, and in an instant the tutor, a strong and skilful swimmer, was in the water himself rendering succor and support. The lad was brought to shore safely enough, but the mischief to the mind was inflicted beyond repair. The surface of trust was obliterated, and a fixed distrust in the mind of the youth was set up forever. If a skilful physiologist could have discovered the seat of trust in that youth, and could have destroyed it mechanically, he could not have inflicted a more severe injury nor one more determinately lifelong in its effects.

—Dr. B. W. Richardson, in Longman's Magazine.

All is wonderful for the poet; all is holy for the saint; all is grand for the hero; all is poor, vile, contemptible, and bad for the base and sordid soul.

—Amiel.

PRESENT STATUS OF THE MEDICAL PROFESSION.

The doctors of this era are inflated
With the morphologic mystery of life,
And the biologic questions now debated
Originate most devastating strife.

We can murder or can culture the bacillus,
We can shoot the micrococci as they fly;
The germs of typhoid fever cannot kill us,
With the antiseptic lotions we apply.

Bacteria we know are protoplastic,
The saprophytes eat carrion like crows,
While leucocytes with attitude gymnastic
Assist our wounded surfaces to close.

With laryngoscopic lenses we examine
Every ulcerated gullet, and we spray
The i-so-mer-ic pto-maine pro-py-lam-ine,
Which frightens inflammations all away.

With illuminating lanterns in the stomach,
We criticise each gastric-working cell,
While electric dissolution of a hummock,
In the name of Apostoli we can tell.

If the pulmonary structure be invaded
By the tubercle-bacillus, then we smile,
For phagocytes will never thus be raided—
They're conquerors and cannibals the while.

With Institutes Pasteuric to delight us,
We smile e'en at hydrophobic pains,
We select the rabid animal to bite us;
Then inject the latest culture in our veins.

With objectives and with sunlight well reflected
We can recognize trichinae in our pork—
Can sterilize our milk as best directed
By Arnold, of Rochester, New York.

With the fissure of Rolando now to guide us,
Through cerebral convolutions we can bore—
Can extirpate whatever is inside us,
And complacently can live on as before.

We recommend aseptic generation,
And with antiseptic labors you will see
That with antiseptic babies what a nation
Of effulgent antiseptics we will be!

When these scientific laws are universal,
When the doctors all this knowledge can apply,
Then the subject needs at present no rehearsal,
Mankind upheld by science cannot die.

—*William Tod Helmuth, M.D., in the New York Tribune.*

The absolute and despotic control that the sympathetic nervous system exercises over the physical organization is so perfectly clear and well known to every observer that the recital of the phenomenon in the vast and countless series of its manifestations is unnecessary. We are all practically aware of the fact that digestion is promptly arrested upon the receipt of bad news—the appetite at once disappears; it ceases, and the whole system feels the effect of the depressing impulse, the mental or spiritual wave which lowers the vital thermometer. Fear not only suspends the digestive functions, but arrests the formation of the secretions upon which digestion depends. A sudden fright frequently paralyzes the heart beyond recovery, whereas a pleasant and pleasing message soothes and gently excites the whole glandular system, increases the secretions, aids digestion, and sends a thrill of joy to the sensorium, which diffuses the glad tidings to every nerve fibril in the complex organization.

—*Dr. A. J. Park, Chicago.*

Disease is defined by Dr. Wilkenson as "the selfishness of separate parts enforced against the interest of the whole man. This is met by turning the selfishness upon itself, and causing it to rebel against its own consequences. All but final and mortal diseases can best be treated in this way, and on the bodily side even these may be soothed, and not irritated."

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT.

SCIENCE AND METAPHYSICS.

The rapid advance of scientific investigation in the direction of the finer activities of the universe is engaging the serious attention of thinking people throughout the world. Almost every day brings forward some statement from recognized scientists of results obtained by experiment, which have before been considered as entirely outside the realm of physics —therefore impossible. Most of these, however, have been recognized as possible in the general understanding of metaphysical principles, and the predictions frequently made are now being verified by science itself, sometimes almost in the same breath with assertions of impossibility of similar action. On a certain occasion, about twelve years ago, the writer was engaged in conversation with a group of learned sceptics, when the then wonders of the telephone were brought forward as an illustration of powers beyond the common understanding; he ventured the prediction that the time would come when one standing at the receiver (suitably arranged for the purpose) might not only hear and recognize the voice of his friend at the other end of the wire, but also see his face. This brought forth a storm of disapproval and accusations of crankism, etc. This result, however, has long since been produced experimentally and seems likely to be made practical in the near future.

The " New York Herald " of July 26th explains at considerable length the " Telectroscope," invented by Dr. Frank M. Close, of Oakland, Cal. The same announcement also comes from Sweden. In Dr. Close's experiment—

" There are two boxes, connected by a line of wire. One of these boxes is called the receiver and the other the transmitter. In front of the receiver a piece of tourmaline or Iceland spar is placed, and opposite to this is the eye of the person testing the apparatus. In front of the opening of the

transmitter and directed upon some sort of electrical device, the nature of which Dr. Close does not reveal, is placed a lighted candle. Immediately the eye perceives the flame of the candle, although in an adjoining room or a long distance away. For the purposes of the experiment, when the tourmaline of the receiver is removed, though the lighted candle remains at the transmitter, no light is seen.

"The explanation of this phenomenon Dr. Close makes by referring to the transmission of sound by electricity; that is, to the telephone. Exactly what happens when you talk into the transmitter of a telephone and a person at the other end of the line hears your voice is that the sound-waves striking upon the thin disk of the transmitter set up in the electrically charged wire, or, to be a little more scientific, impress upon the electric current flowing through the wire, a series of new vibrations which have the effect, when an apparatus similar to that of the transmitter is thrust into the circuit some distance away, of setting up vibrations in a second disk which exactly reproduce the sound of your voice.

"The relations of light, heat, sound, and electricity are so intimate that it is a comparatively simple thing to convert one into another and then back again. Furthermore, you may substitute one for another. For example, a ray of sunlight will perform exactly the same office as an electric wire in a telephone.

"Professor Graham Bell has built a marvellous instrument by which he can talk, literally, over or through a ray of sunlight. He is able to impress the light-vibration in exactly the same way as the vibrations of an electrical wave are impressed, in the case of the telephone, and then to reproduce the sound at a long distance just as if he had employed a wire. Now a very accurate description of just what happens when you see a given object is that the different parts of the object which you see variously absorb the different rays of light so as to give the object its shading of light and color, and in turn there is set up in the millions upon millions of nerve-cells of your brain a series of sensations which, when put together, give you an idea or mental image of the things seen. In case you see a given object in a mirror the only difference in the operation is that the waves of light have struck upon and been reflected from the non-absorbent glass and thus reach your eye. Now, supposing that the image of an object striking a mirror or something corresponding to a mirror, should be made to set up vibrations in an electric wire, just exactly as a sound-wave striking on the thin disk of the telephone transmitter sets up a series of vibrations, you see that if there were a suitable apparatus at the other end of the wire to reverse the process and reproduce upon a second mirror or screen the vibrations excited at the opposite end, you would be able to see through a wire just as you now talk through it. In other words, it would be possible to transmit sensible images for almost any conceivable distance, for that matter, clear around the earth."

The discovery of the oscillatory power of the cathode ray is constantly prompting experiment in lines not previously considered important; it has done more than all other discoveries to establish confidence in the theories entertained by metaphysicians with regard to the real nature of the universe we inhabit and the power of the external senses. A writer in the "Herald" of the same date says:

"The Roentgen rays continue to occupy public attention and are unquestionably entering into more general use. In saying this it is evident

that I withdraw the hesitation I expressed concerning the services that the new method was destined to render in the domain of medicine and surgery. In opposition to what had first been thought, the photographic eye is not the only agent to be affected by the rays endowed with the property of passing through opaque bodies, as the human eye is also capable of catching them and being impressed by them. The cryptoscope of Salvioni, of Perugia, of which so much was said a short time ago, was one of the most remarkable applications of this discovery. My readers may remember that this instrument is composed of a cardboard tube about eight centimetres long, closed at one end by a piece of black cardboard, with its inner surface covered with fish glue containing sulphide of calcium or double cyanide of platinum and barium, substances that become fluorescent under the action of the Roentgen rays. At the other end is fitted a lens through which the eye perceives distinctly, without any effort of accommodation, the sensitive plate when it becomes fluorescent. By means of the cryptoscope it is easy to perceive even in a lighted room the shape and respective position of metallic bodies placed in boxes of cardboard, wood, or aluminum, or else buried in pieces of meat. As the fluorescent plate of the apparatus is only lighted up in the parts on which the Roentgen rays fall, it gives a black outline of those objects which intercept the radiations.

"One simplification followed another until the cryptoscope was finally replaced by the fluorescent screen, whose construction is based on the same principle as the apparatus of the physicist of Perugia. It is composed of a glass plate, to which is glued a sheet of cardboard half a millimetre thick, in which has been cut a rectangular opening ten centimetres wide by twenty-five long. Over this piece of cardboard is fastened a second piece, and the space remaining between the second piece and the glass plate, which is naturally equal to the thickness of the first piece of cardboard, is filled with a uniform layer of double cyanide of potassium and platinum, or of double cyanide of barium and platinum, finely powdered—substances which, as has been said, become fluorescent under the influence of the Roentgen rays. Such a screen has only to be brought near the cathodic extremity of a Crookes tube, covered with cloth or placed in a cardboard box, for the portion of the screen where the fluorescent substance is present to become immediately lighted up. When a hand is placed between the Crookes tube and the screen an image is at once obtained on the latter of all the parts of the organ opaque for the Roentgen rays; that is to say, of all the bones of the hand.

"Up to the present time the Roentgen rays had only been used in surgical cases in searching for projectiles, foreign bodies, and lines of fracture, but with the fluorescent screen we shall now be able to undertake anatomical and physiological studies and make the diagnosis of internal diseases. The experiments that have been made show that according to the direction given to the light it is possible, by examining the body from top to bottom, to see dark outlines of the oesophagus, hyoid bone, and larynx; the vertical line of the vertebral column, from which branch off narrow horizontal shadows, which are the ribs; the faint and narrow outline of the diaphragm, with the sombre mass of the heart, darker in the centre than at the periphery; the wide and very dark band due to the liver and diaphragm united, the movements of the heart, pulsations of the aorta, and finally the stomach, whose outlines can be easily distinguished after being dilated by giving an effervescent powder. Finally, more recently, Mr. Grunmach, of Berlin, has diagnosed with the fluorescent screen different cardiac and pulmonary lesions. One of these patients, treated a year and a half before for haemoptysis, showed cicatrized tubercular lesions that appeared in black spots on the screen. From what has been said above, it will be seen what

rapid progress is being made in the study of the Roentgen rays. It is no longer possible to deny the valuable assistance that they will give in the solution of clinical problems."

In the simplest terms all this means that we live in an age of discovery, and that the final word has not yet been said on any subject of physics. It is our firm conviction that vastly more important facts are yet to be discovered in connection with all these subjects, and that each discovery will bring the world nearer to the point of rational recognition of the value of metaphysics as the Science which comprises all known laws of the Universal Mind, and which is fundamentally requisite to all advancement in learning.

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CONGRÈS INTERNATIONAL DES ORIENTALISTES.

The eleventh session of the International Congress of Orientalists will convene next year at Paris. The last session was held at Geneva in 1894, when it was decided to re-assemble in 1897. The conference will last for one week, from the 5th to the 12th of September. Friends of Oriental research in all parts of the world are invited to affiliate with the Congress. The membership fee of twenty francs entitles the associate to all ordinary privileges and to copies of its various publications. The treasurer and editor, M. Ernest Leroux, rue Bonaparte, 28, Paris, will furnish the necessary information to inquirers. The President of France will act as patron, and the presiding officer will be M. Charles Schefer, a member of the Institute of France and Administrator of the School of Modern Oriental Languages at Paris. The Assembly will be divided into seven sections, embracing various branches of Oriental study, Asiatic research, and the languages, literature, and archaeology of the East. The names of the leading French Oriental savants appear on the general committee of organization, and it is expected that the Congress will be attended by scholars from every part of the civilized world.

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Let every one, man and woman, determine individually what is desirable for the soul. There have been two, the good and the base, in thought, word, and deed. Choose one of the two. Be good and not base; you cannot belong to both. Some choose the harder lot; others worship the Divinity by upright actions.

—*Zoroaster.*

THE LAW OF SUCCESS IN LIFE.

When thou dost clearly see the path, thou canst not wander from it. Out of the lightnings of the mind come forth the thunder-shocks of action. See thy act in thy mind's clear vision, and 'tis already done. In hours of strength prepare for hours of weakness, and thou shalt never fail. Fore-live the thing thou dreadest. Fight thy battle in the high arena of thy mind, and when thou comest to the arena's bloody sands thy victory is already won. In silence prepare thy battle-shout. Steadfastly sitting in thy lone retreat, act thou thy coming part. In silence let thy speech be framed. In the still chamber of the mind let all thy acts conceive, and none shall fail of sturdy life. If thou dost fear temptation's power, alone in silence meet thy foe and slay him with thy thought. With sword-thrusts of brave words let out his life; and when thou meetest him upon the sands, naught but a shadow faceth thee. Trust not thy soul to conflict unprepared. Go armed with predetermined thoughts, with will strained, like the bow-string, ere the strife begin. Sharpen thy arrows in the forge of thought. Let each be pointed with a will-full word, and they shall reach the tempter's throbbing heart. O sin's delusion! O shadowy form of wrong! It hath no substance to the illumined eye. It is a vapor, floating in the air. A word, a breath dispels it from the sight. Not for the shining soul, illumined by the star of Truth, is loss of battle in the fight with sin. Valiant and brave, encased in armor forged and shaped by thought, thou canst not fall nor fail. Victory is thine if thou wilt have it so. Triumph awaits thee when thou wishest it. Do but enact thy necessary part, and leave the rest to God.

(Rev.) Solon Lauer.

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Never say that you can never know the higher knowledge; for, if God is willing and you make the endeavor manfully, you will become able.

—*Plato.*

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THE WISH.

Should some great angel say to me to-morrow:
"Thou must re-tread thy pathway from the start;
But God will grant, in pity for thy sorrow,
Some one dear wish, the nearest to thy heart;"

This were my wish: From my life's dim beginning
Let be what has been. Wisdom planned the whole.
My want, my woe, my sorrow, and my sinning—
All, all were needed lessons for my soul.

—*Ella Wheeler Wilcox.*

EXTRACTS FROM PROFESSOR LAURENT'S "STUDIES ON THE HISTORY OF HUMANITY."

[Translated from the French by R. P. Burgess, especially for THE METAPHYSICAL MAGAZINE.]

(*Second Contribution.*)

In the designs of God the body is not the prison-house of the soul; it is the condition necessary to its manifestation. The idea of a Christian life as being exclusively spiritual is thus false. "Life" is life of the body as well as that of the soul; and it will always be spiritual and material combined, since there can be no finite existence without the body. Consequently, the radical opposition between this world and that which is called the "other" world is false.

There is but one world, and there is but one life—life infinite, the conditions of which change in the degree in which man elevates himself toward God. But it is the same life, in the sense that its stages are but the progressive evolution of our faculties. The aim and end of society are the development of these moral, physical, and intellectual faculties in mankind. The harmony of our faculties constitutes the ideal of life. This life is holy, for it is a moment of the eternal life; this earth is holy, for it is a part of the infinite universe. There is no life to come which should make us despise the actual, present life, for heaven and earth are but one. . . .

The end which humanity pursues instinctively, or knowingly, is the diminution of evil in this world.

* * *

There has been computed, on the basis of the latest scientific and statistical sources accessible, a suggestive table of the distribution of the people of the globe according to their religions. The population of the earth is estimated at fifteen hundred millions, distributed as follows: Europe, 381,200,000; Africa, 127,000,000; Asia, 854,000,000; Australia, 4,730,000; America, 133,670,000—total, 1,500,000,000. The leading religions are represented by the following figures: Protestant Christians, 200,000,000; Roman Catholic Christians, 195,000,000; Greek Catholic Christians, 105,000,000—total Christians, 500,000,000. Jews, 8,000,000; Mohammedans, 180,000,000; pagans, 812,000,000—total non-Christians, 1,000,000,000.

—*Current Literature.*

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Zarthustra (Zoroaster) asked Ahurmazda: "Which is the one prayer that in greatness, goodness, and beauty is worth all that is between heaven and earth, this world, the heavenly bodies, and all created things?" Ahurmazda replied: "That one when the individual renounces all evil thoughts, words, and works."

SONS OF GOD.

Take that life, consecrated so that it never swerves to the right hand nor to the left; so full of love that you can scarcely predicate self-sacrifice of it; the life of one so full of sympathy that every man comes within the touch of his sympathy; so pure that no fellowship with sinners is able to soil his purity; so full of hopefulness that in the hour of his own approaching dissolution he has abundance of hopefulness to pour into others' hearts—luminous, radiant, rejoicing, strong, unsullied—take this life and put it alongside your life, and then answer the question, "Am I worthy to be called my Father's son?"

In the days of this coming week let this abiding Presence go with you. If sometimes your will grows weak, let his strong manhood nerve you to a better consecration; if sometimes the world, with its subtle temptations, comes in upon you, let his unselfish service drive out the motives that belong only to the far country; if sometimes you are discouraged and in despair, let his smile lie upon you and his strong words say to you, "Be of good cheer; I have overcome the world;" if sometimes you look on another's wrong with unblushing cheek, catch the tones of his voice and let there be thunder in your heart against others' iniquity; if sometimes the wrong upon yourself brings the blush of anger to your cheek, look on him who looked on Peter with forgiving eyes, and be ashamed that your selfishness is angry, and not your love.

Am I worthy to be called God's son? What are you doing? You are trying to make bread out of stone—good bread, doubtless, for yourself, for your children perhaps, and for others; but this is not Christ's work. And you—you are tempted to fly from the top of some great pinnacle and let all the world look on and clap and say, "Wonderful man he is!" This is not God's work. And you—you are trying to do God's work in the world, but the devil has stayed at your side and said, "Promise to follow me, and I will show you a better way to purify politics, cleanse the Church, set society right." This also is not the work of God's son. To be God's son is at least this: To have a life wholly consecrated to God's service; to have a heart wholly full of his unselfishness and self-forgetting love; to have a life full of a sympathy that reaches out and takes in all humanity to its bosom; to have a purity that dares go anywhere and cannot be contaminated; to have a hopefulness that no long darkness and no eclipse can obscure; and to have a walk with God, the fountain and the source of the life that nothing can quench. Are you worthy to be called God's son?

—*Rev. Dr. Lyman Abbott.*

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From "The Voice of the Silence": "Do not believe that lust can be killed out if gratified or satiated, for this is an abomination inspired by Mara. It is by feeding vice that it expands and waxes strong, like to the worm that fattens on the blossom's heart."

BOOK REVIEWS.

AUTOMATIC OR SPIRIT WRITING; with Other Psychic Experiences. By Sara A. Underwood. 352 pp. Cloth, $1.50. Thomas G. Newman, publisher, San Diego, Cal.

The agency of mind in the production of involuntary or "automatic" movements of the hand and arm, as well as of other portions of the body and even of inanimate objects, is attracting the attention of an increasing number of psychic students. The reality of this phenomenon is no longer doubted, but it seems to admit of at least two explanations. The author of the present volume is convinced that the writing produced through her hand, without conscious volition on her part, is directly traceable to spirits of the dead; and there can be no doubt of the sincerity of Mrs. Underwood's convictions. She and her husband (who figures prominently in the book) are known to be thoroughly honest in their investigations, and that they have compiled a most interesting volume cannot be denied. Yet the "messages" are tantalizingly vague and inconclusive; it seems impossible to get a direct reply to even the simplest question regarding the spiritual world. Queries looking to the establishment of mortal identity are nearly always evaded, while many of the statements are childish and nonsensical. On the other hand, some of the pages sparkle with brilliant wit, profound philosophy, and excellent moral precepts; yet we fail to discover any evidence of their supermundane origin. We feel assured that when the nature and operation of the subconscious phase of the human mind is better understood, such experiences as the above will appear less mysterious and improbable.

THE MILLTILLIONAIRE. By M. Auburre Hovorre. 30 pp. Paper, 25 cts. Published by the author, Boston, Mass. [For sale by The Metaphysical Publishing Co.]

A work of thrilling interest—a satirical sketch of a millennial future at once sublime and fascinating. The hero is not a multi-millionaire in the ordinary sense, but a mythical personage of transcendent abilities who conquers circumstances and liberates the slaves of the money power, including the wealthy classes themselves. The work is a most entrancing picture of the earth's future, being thoroughly original and unique. The epoch of human life that is to succeed "civilization" is described with a vividness that rather shames existing standards by comparison. Readers of the works of Henry George and Edward Bellamy will find this a profoundly interesting book.

HYPNOTISM UP TO DATE. By Sydney Flower. 161 pp. Cloth, $1.00; paper, 25c. Charles H. Kerr & Co., publishers, Chicago. [For sale by The Metaphysical Publishing Co.]

The reading public, inflicted with so much charlatanism, superstition, and self-delusion as have gained acceptance in recent years under the name of hypnotism, is to be congratulated on the appearance of this practical and sensible little treatise. It is based upon actual experiments, not theories. In a series of conversations with Dr. H. A. Parkyn, lecturer on psychotherapeutics in the Illinois Medical College, Chicago, the author elicits the information that a hypnotist can reach the mind but not the conscience of his subject; that the latter cannot be induced to commit a crime from which he would recoil when in a normal state, nor to divulge a secret or perform any act in conflict with his natural sense of right. All who wish to know the actual results of the world's researches in hypnotism thus far, and its possibilities of future development, should read this statement of facts.

WHOSE SOUL HAVE I NOW? By Mary Clay Knapp. 242 pp. Cloth, $1.25; paper, 50c. The Arena Publishing Company, Boston.

The title of this novel, quoted from Marcus Aurelius, suggests the idea of reincarnation, and it is certainly written on occult lines; but the author is evidently more interested in the operation and principles of telepathy than in the philosophy of re-embodiment. She claims that the story is the result of inspiration, which is borne out in part by some evidences of hasty preparation. But the purpose of the book is excellent. The author considers love and marriage from a lofty stand-point, and makes a strong plea for the supremacy of the spiritual even in matters of every-day life. While not all the ideas are new, yet they are of a kind that will bear frequent repetition.

AN OUTLINE PICTURE OF THE WORLD'S HISTORY. By Professor Arthur Hildreth. A Chart, 36 x 50 inches, mounted on cloth; price, $1.50. Ezra Norris, publisher & proprietor, 94 St. Botolph St., Boston.

While this is not, strictly speaking, an appropriate work for consideration in a department headed "Book Reviews," yet its literary and educational value is such that no one interested in the intellectual output of the times can well afford to neglect its examination. It is an outline of universal history that actually epitomizes, giving the substance of events. Horizontal lines mark the centuries, while perpendicular lines of a different color inclose in chronological order the occurrences which have rendered historic every country of both ancient and modern times. It is more than a digest of cyclopedic information: it is designed to picture facts in a way that will aid the memory to retain them as well as to inform the mind. This work is ingenious, unique, and timely, and should be in the hands of every one interested in the progress of the world.